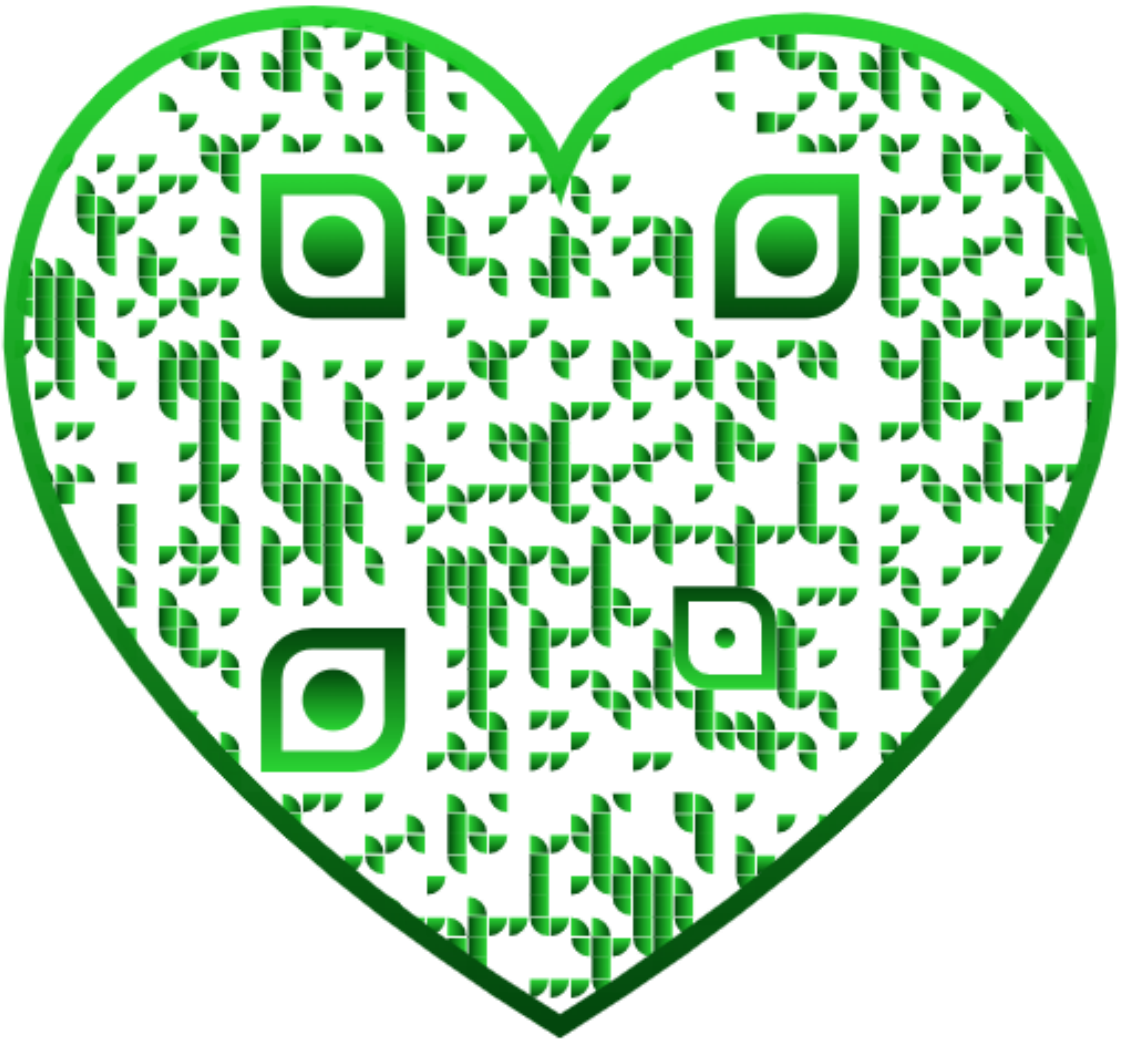
ANTON PARKS

CORPUS DEAE

THE SECRET OF THE BAPHOMET AND THE HOLY GRAIL



Anton Parks

CORPUS DEAE
(Essay)
THE SECRETS OF THE BAPHOMET AND GRAIL

Published in paper version at éditions Pahana Books, 2017 and 2020 at éditions Nouvelle Terre.

English ebook version 2021.

Baal (Bel-Marduk)
with the symbols and appearance of Horus.
Engraving from Galileo (8th century BC).

◆◆◆

Translator's note: please consider translations of texts quoted by Anton Parks
as texts translated directly from French to English,
due to the rarity of the works to which this essay refers
(**all references are placed in the bibliography and in Footnote**).

"One should have more respect for the bashfulness with wich nature has hidden behind riddles and iridescent uncertainties. Perhaps truth is a woman who has reasons for not letting us see her reasons?" **– Friedrich Nietzsche, *The Gay Science*, 1886**

"They still have bad behavior, and some of them fall into the idol [atry, while others] have [D] e [mons] who dwell with them, [like] King D [av] id, who established [t] the foundation (s) of Jerusalem, and his [son] Solomon, [whom] he begot [in adu]ltry (and) who built Jerusalem [thank to] this to Demons, because he had received [power]. However, when he had finished build[ing, he locked] the Demons [in the] Temple (and) he [put them in] seven [jars]. [They remained] a long [time in] the ja[rs], abandoned th[ere]. When the Romans [were] in Jerusalem, they took off the lid [of] the jars and at that time the D[emons] ran out of the jars, like escapees of prison, and the jars remained cleansed. [However] since those days (Demons) [dwell] with men who are in ignorance [and [and they have remained on] Earth. Who then is [Davi]d, and who is Solomon? [And] what is the foundation? And what is the rampart that surrounds Jerusalem? And who are the Demons? And what are [the] jars? […] These [are] many my[steries]. " **- Gnostic text from Nag Hammadi (Egypt) NH IX, 3 - The True Testimony 70: 1-30**

Table des matières

TAU ELÉAZAR'S FOREWORD

INTRODUCTION OF THE AUTHOR

Part 1 IN THE FOOTSTEPS OF THE ANCIENT AND THE TEMPLE MOUNT

1 Insight on the Patriarchs

1. The religious and political battle of Ebla
2. Abraham against the magic of the gods and their breath
3. The probable origin of Moses and the Hebrews: further investigation...

2 The bloody road to Jerusalem

1. The conquest of Canaan: murders, sacrifices to YHWH, historical reversals and hijacking of Egyptian rites
2. The Jerusalem of David and Solomon
3. The Temple Mount
4. The cult of the Black Stone and the Mother Goddess in the Middle East

Part 2 THE TEMPLAR KNIGHTS IN RESEARCH OF THE DIVINE PRESENCE

1 Secret origins of the Temple Order

1. Presentation of Tau Eléazar's point of view, senior officer of Freemasonry
2. The Order of Amus and the Brotherhood of the Serpent
3. The Order of Amus and the Egyptian Gnosis of Alexandria
4. Sylvester II, the pope of the year 1000
5. A mysterious trip to Palestine between 1104 and 1107…
6. Michel Psellos and the Society of the Brothers of the Orient
7. The Druze and the Assasis
8. Bernard of Clairvaux

2 Jerusalem in a messy world

1. The call of Jerusalem
2. The unachievable mission of the Templars
3. Tunnels under the Temple Mount
4. A fragment of an Akkadian tablet from the time of Akhenaton found in Jerusalem

3 The Templars in Egypt

1. Trade routes between Europe and Egypt before the Crusades
2. Second Crusade: first official presence of the Templars in Egypt
3. The dubbing of Saladin to the Order of the Templars in Alexandria (1167)
4. Four fruitful years in direct contact with Egyptian Hermeticism (1164-1168)
5. The loss of Egypt (late 1168)
6. Return to Egypt (1218-1221)
7. Under the sign of the goddess Bat, protective form of Hathor

PART 3 THE IMPOSSIBLE MYSTERY: BEHIND THE VEIL OF ISIS

1 The fault of the Son of God

2 Passion and Resurrection of Horus, Son of God
3 Passion and Resurrection of Bel-Marduk, Son of God
PART 4 THE SECRETS OF THE BAPHOMET AND GRAIL
1 Baphomet decrypted
2 The primitive grail
Epilogue
ANNEX

TAU ELÉAZAR'S FOREWORD

Is my meeting with Anton Parks the result of far-fetched luck, of mysterious destiny or of divine providence? The answer depends on the state of mind in which we consider the question. For my part, after careful consideration, this meeting is due to this universal need for the transmission of knowledge. In this last sentence two words collide, "transmission" and "to know." No one can claim to have any form of knowledge, but a lifetime of searching for some form of knowledge, out of simple curiosity, shows that any seeker of truth is above all an insatiable curious.

Where does this curiosity come from? Can we humbly think that someone who is interested in the occult from a very young age is interested about it by out of pure passion? Can we humbly think that someone who has lived a traditional Judeo-Christian education feels invested in the knowledge of the mysterious Sumerians, when he has never heard of them, neither at school nor in his family? That he feels invested in the life of the Templars, when so much has been written about them? Can we say that this person is passionate? Or rather inhabited? What prompts a layman to ask certain questions?

Anton Parks has always sought to decipher, excavate, explore, just like an inexhaustible archaeologist, because he is convinced that everything is written somewhere, and he is right. But looking in museums and libraries was not enough, some "knowledge" has long been diverted, because some people having deciphered the meaning of certain texts hid them to save them. There is the scientific reading of texts, and what is called esoteric reading. Anton knew how to seek information, now he had to acquire this dual meaning understanding.

For that, he had to meet the mystics, the esoteric ones, and these hide themselves, seeking neither glory nor marketing. Look for the dual meaning, to better understand, to move forward still further. Things are dual in this world: the visible and the invisible, the conscious and the unconscious. There is the chemist and the alchemist, the scientist and the mystic, the rational and the irrational, the objective and the subjective.

Anton was able to rally the two, mitigate belief to sublimate knowledge, and there he shows us he climbed another step – those famous

steps of the Temple – the steps of the elevation? Then the chemist and the alchemist meet each other...

Part of the knowledge has never been written, but transmitted orally. To obtain it, you have to meet the holders, and they must agree to pass it on to you. Part of knowledge is not written, because it is no longer in the physical domain, but in the quantum domain.

No, the notion of “quantum” is not one of those fashionable New Age terms, but this still little-known side, and which has still existed since the dawn of time. This invisible, intangible information, this vision of what is happening behind the Veil, is only transmitted through initiations.

The Egyptians knew this well, but they were not the only ones. Since mankind outset, initiations have been handed down, order by order, from lodge to lodge, from chapter to chapter, from college to college.

Everything that we think has been lost, lost, is nevertheless in front of our eyes.

It's all about the way you look and open your mind.

Egyptian rituals are still practiced, they remain, despite of time, to the glory of Isis. Knights cross swords, rough stones are polished, formulas are realized in the Athanor, they are transmuted...

Every day (*originally in the text: “Chaque jour que Dieu fait”*)...

Solve et Coagula…

Everything above is like what is below...

Thank you, Anton, for your interest in what is hiding behind the Veil...

Tau Eléazar

INTRODUCTION OF THE AUTHOR

Grail and Templars; the mere evocation of these words invites the reader on a journey beyond human consciousness, towards an awakening of thought and the memory of indisputable moral codes. This journey – thanks to the translations of texts still present at the time of Moses – will take us beyond the myth. We will discover the historical source of some crucial events. Until now, our classic vision of the Grail was limited to the single keyhole of the impassable door of the domain of the Greek goddess of memory, Mnemosyne, whose name comes precisely from the word Mnémé "*memory*". We are not going to approach this lock to try to get a better overview which would necessarily remain limited, but rather to open this door using a key. I must, however, warn you; historical truth is seldom pleasant to discover...

Any initiatory journey – because it is all about that – offers the initiate a penetrating vision behind the scenes. In order to acquire the divine spark, we will go beyond the idyllic and so predictable stages of the hero's transcendent quest, to instead sink into the very heart of the matter that crushes the mind. Two thousand years of guilt and hybrid religion to restore! Our quest will be difficult, it will transport us to the very source of the Mystery of the Fall and the collapse of the celestial clock, when Lucifer himself challenged the great Satan in a single combat. On reading these few lines, several exegetes will undoubtedly laugh, assuring in a sufficient tone that such texts do not exist. The opposite will however be demonstrated: the Bearer of Light fought many times against the great Accuser of Nations, it is written in ink on many papyri and even engraved on stone.

At the end of one of these divine battles, the primitive Grail made its appearance in our world with the universal theme of the path leading to the surpassing of oneself and the knowledge of the divine. It is not the *Sang Real* ("real blood"/“sang réel” in English or “sang royal” in Spanish), transformed into the Holy Grail by some previous authors lost in the legendary wake of Joseph of Arimathea, a charismatic character taken from the Apocryphal Gospel of Nicodemus. Not even Mary Magdalene, proclaimed “bearer of the Christ line”. We will rather speak of the Egyptian Garâal kept alive in the heart of the temple. Or again from GAR-À-AL, whose Sumerian definitions

already give us some important clues: “to distribute the understanding of the image” or “to restore the understanding of the image” or “the image which restores the understanding”, or again GAR-A-AL: “the powerful statue that restores”, etc.

What statue or image is it? Wouldn't it be, by chance, the famous baphometic image of the Templars that caused them so much damage? This “magic head”, venerated during their rituals, is found mentioned in two articles of the indictment of the Templar trial, we will see that when the time comes.

Incalculable stupidities are still widespread about this head. As for its etymology, it is always interpreted in different ways according to historians and researchers: some see it as a devil, others a cat, or even an image of a pagan goddess. The most incredible version, in my opinion, would be that the Baphomet would come from a deformation of the same word in the language of Oc to simply name Muhammad. Despite the respect shown by the Templars towards the Muslim world, is it really serious to think that these holy men would have venerated the founder of Islam while they prayed daily to the Virgin? It is a sacrilege to spread such an idea! Verse 51 of Sura 5 of the Koran, does not mince words about a possible alliance between Jews and Christians: “*O you who believe! Do not take the Jews and Christians for allies. They are allies of each other. Whoever among you takes them for allies will be one of them. Allah does not guide the traitors.*” Do you seriously think that the first Templars, literate as they were, did not read the Koran?

We will see that historians and researchers were far, very far from understanding what the concept of this enigmatic head contains. Indeed, I will not support an umpteenth theory that would provide nothing in the file, but rather I will bring new elements whose radiance will give us access to this closed door for many generations. We will also discover that this Baphomet has a fairly logical link with the Grail of our legends. In a few lines, we are already at the heart of the Mystery, at the center of a secret hitherto forbidden to neophytes ...

Undertaking a new work on subjects as important as the Grail and the Templars could seem very adventurous as the essays on these subjects invade the shelves of bookstores, libraries and antique shops. However, readers accustomed to my research and essay well suspect that the trip proposed here will offer, once again, new and unpublished perspectives drawn from very

concrete personal research, perfectly verifiable, and not rantings drawn from the a “New Age sorcerer's apprentice” or a “prolific science-fiction author”, as some exegetes, linguists and historians of religions or pseudo-researchers wish to label me. Let us leave them in their place, with their certainties and their spirits “fossilized” in the competition...

It will be pointed out several times in this study that many mystical and intellectual schools, such as Freemasonry, derive their origins mainly from the Mysteries of the East, in particular from ancient Egypt, but also from Mesopotamia. Having no notion relating to this initiatory and occult group – apart from those that can be found in certain specialized works – and as the Freemason Tau Eléazar indicated in the preface, I met several initiates of this order which remains for me still very mysterious despite the presence of some friends among its active members.

Before my first conferences and public appearances in 2015, everything and anything was peddled about me. To believe some, I would have been a member or under the harmful influence of this kind of group, totally manipulated and without possible return… Certainly, I have been offered several times to join the Freemason order, but I 've never felt the need, preferring to preserve my independence and remain free from any kind of influence. Initiation groups – such as Freemasonry – remain quite captivating thanks to the ancient Mysteries that they preserve and perpetuate. It should be known that if groups like this one were formed, it was above all in reaction against the Church of Rome, too long in command of the power of the Western world. In order to preserve certain pagan secrets, it was necessary to flee at all costs from the inquisition of the Catholics, in order to perpetuate the ancient rites in dark rooms. Far from layman (profane) eyes, everything can be imagined, especially the worst! Satanic rituals, black magic, murders of children… The unknown is always frightening! These horrors may exist in high places, within certain powerful small groups, possibly among freemasons, as elsewhere, I do not claim the contrary, but we must remain objective!

Some members of Freemasonry claim a Templar connection and claim to hold long-forgotten Egyptian knowledge. Are they not called “son of the widow”, like Horus, the son of Isis? Others will say that Hiram, the builder of the Temple of Solomon, also bore this epithet (cf. the Bible, 1Res

7: 13-14)… Therefore – as I lacked some information concerning some freemason topics – in order to be able to confront several different sources, I asked Tau Éléazar (a reliable freemason), a few questions on certain subjects covered in this essay. We will thus have enlightened and complementary opinions – even sometimes without any kind of compromise – of a trusted man, and above all, some important details on subjects too often misinterpreted by people claiming to know everything about freemasonry. Too many people blame freemasons without any solid arguments…

Moreover, I would like to warmly thank my friend James Rooms, for giving me access to his "Emerald Lion Library", composed in several thousand volumes on history, Egyptology, Mesopotamia, Templars , ancient mysteries, etc. Without his help, I would have fatally missed essential elements for this study. I also thank him for the time spent selecting books for me, according to the subjects I had spoken to him about, as well as having made a long journey of several hundred kilometers to bring me the last documents three months before the delivery of the manuscript for proofreading.

◆◆◆

The field of research, particularly that of history, archeology, ethnology, the interpretation of ancient texts, cosmology, etc., consist of thousands of disorderly pillars whose apparent objective would be to support the universal "temple of knowledge". However, this rickety temple is none other than that of chaos whose foundations rest on quicksand. The authorities of this kingdom have taken ancient knowledge hostage to create a fable that is impossible to unravel without a good dose of comparative research of Eastern and Western traditions. A few blows in this house of cards and the knowledge of humanity still available will be swept into total oblivion. The destruction of cultures and great amnesia seem to be programmed periodically, like the celestial pendulum which overturns the seat of the world every twenty-four hours. No need to believe in prophecy to predict a cleavage of cultures and religions already initiated by mass migrations as well as the systematic destruction of all human value and the heritage of humanity via the terrorist group "Islamic State of Iraq and Sham", whose acronym gives us the name ISIS[1], Egyptian goddess at the origin of the Mysteries of ancient Egypt and source of many rites associated with the Templars and

Freemasons. Even if the reasons are not all the same, similar episodes took place nearly a thousand years ago with the Muslim invasion in Europe and then the Christian invasion in the East...

◆◆◆

Before embarking on this new millennial journey, at the very heart of the Isis Mysteries, I would like to remind readers that I grew up in a Catholic environment. Having attended the Church for many years, I quite naturally experienced the usual path of any good Christian such as baptism, catechism, solemn communion (reception of the Eucharist) and confirmation (sacrament of the Church).

I have fond memories of times spent with priests, praying and studying the Bible and the words of Christ. It was long before I got into writing and researching. We were far, very far, from the current controversies, no doubt justified, with the problems of rape of minors and indulgence on the part of some unscrupulous bishops and cardinals. Although some accusations are often founded and proven, we can only observe a clear desire to destroy the Christian Church[2] and Western culture in general. Why? Because any nation without tradition is doomed to destruction...

Some may see it as an antinomy to study texts prior to the Judeo-Christian religion, and see me point out their inconsistencies in my works, while knowing that I come from a Christian culture, that I am “Christian at heart”. In 2009, this subject found itself at the center of several lively discussions between scientist Gerry Zeitlin, his wife Malou and myself. A few weeks later, contact broke for nearly five long years[3], until I learned of Gerry's wife's death. I learned long afterwards, from Gerry himself, that he mistakenly thought I was advocating that “*religion would save mankind*” ... I never understand where he got this misinformation from, but rather I think it would have been difficult for a scientist of his caliber to conceive that a researcher like me could be a “Templar soul”, which is why this essay exists today.

Furthermore, I feel closer to the Gnostic Apostolic Church[4], than to the Christian Church. Failing to believe in the mainstream “God” concept, I rather believe in a Source of all things. I do not feel the presence of God or the Holy Spirit in places, but I rather clearly perceive the energy of people faith that they put into it, the heart energy itself. Several of my close friends

are part of the Gnostic Church, the only one along with the Anglican Church of England, to ordain women priests and bishops. The apostolic Gnostic Church on the other hand, is the only one to refer to the Gnostic texts and to consider them very seriously. My readers have known from the start how positively I regard these sacred texts generally from Egypt. On the other hand, I cannot deny my great interest in "pagan" religions and deities, especially those of ancient Egypt. It happens to me regularly to have thoughts for Isis and Osiris; the contrary would be surprising whereas an important part of my work consists in rehabilitating the history of the Osirian clan.

◆◆◆

This new essay is part of my works and follows on from *The Last March of the Gods* (2013) and *The Chaos of Origins* (2016). My investigation picks up precisely where it ended with my research on the historical Moses.

What did the Templars discover in Jerusalem that gave them power and respect? The Graal? The Ark of Moses? Or did they really have the initial mission of protecting Christian pilgrims seeking exaltation and liberation from the Holy Sepulcher? Vast subject, repeatedly broached in other studies, but limited by the intoxication of a mystery constantly renewed and especially reduced to a symbolism often misinterpreted…

Very concretely, I am not proposing yet another book on the Templars, nor even a research on their manners and customs. Many very serious studies answer these questions admirably. *Corpus Deae* will not get lost in endless research on the "container" and "content" of an enigmatic Grail and inaccessible to ordinary people, nor even get lost in the legendary trails of biblical characters, close to Christ, to whom we often attribute the origin of the Grail...

I rather invite the reader to follow me on hitherto unexplored, but very concrete paths, thanks to the highlighting of sacred texts drawn from the ancient Near East. These contemporary documents of Akhenaton were most certainly part of his large library of El-Amarna. Râmosé, the grand vizier of Akhenaton, responsible for priests and royal documents, knew them perfectly. Both Egyptian and Akkadian, therefore written in the diplomatic language of the time, these papyri and clay tablets tell the same story known to the scribes of Egypt and Babylonia: that of the son of God, responsible for

the primitive Grail and the Mystery of the Goddess of Origins, source of power and power.

Did the Isis mysteries will be unveiled and finally revealed to the eyes of the layman the most shameful Secret in the world? Concealed at all costs by the Templars, at the very sacrifice of their lives, this famous Secret could have shaken the three great monotheistic religions...

Anton Parks

Part 1 IN THE FOOTSTEPS OF THE ANCIENT AND THE TEMPLE MOUNT

1 Insight on the Patriarchs

It would have been impossible to start this thousand-year-old journey without mentioning the Patriarch Abraham (approx. Between 2038 and 1863 BC), the first emblematic figure whose gaze fell on the Temple Mount; mythical place where, according to traditions, the Hebrews deposited the Ark of the Covenant of Moses, the former Vizier of the mad Pharaoh.

In **Gen 11**: 3, the Bible indicates that Abraham and part of his family left Ur, their home town of Chaldea (biblical name for Mesopotamia[5]), to go to Canaan. Several specialists are still torn today to determine where the city of Ur of Abraham was located. Some logically think that it would be the ancient Sumerian city of Urim, located in the south of Mesopotamia, and others of Urfa, located much further north, in present-day Turkey, near the Syrian border. The latter being much closer to Harran, the city where Abraham and his family lived for a few years, the time for Abraham to make his fortune and be contacted by God (cf. **Gen 12**: 1-5).

The location of the Biblical Harran is not in doubt; it was located at the crossroads of caravan trails and trade access routes linking Syria to the Tigris Valley and leading to the Euphrates and the Persian Gulf.

Where then, between Akkad and Sumer, was Abraham's original homeland, the famous biblical Ur? There are avenues open to the persevering researcher. Note the presence of the annotation “Ur in Harran” in a tablet of Tel Mardikh (Ebla) discovered in 1976, which would indicate that a city of Ur was indeed in the region of Harran[6], therefore north of the Mesopotamia.

By starting this investigation, I focused on Tel Mardikh (Ebla), a fabulous city located between Mesopotamia and Judea. Its soil was bound to reveal to us some mysteries in relation to the primitive Bible and its patriarchs like Abraham or even Moses… Picky as I am, I tried to verify this information.

1. The religious and political battle of Ebla

The beginning of excavations at the Tel Mardikh site began in 1964, thanks to the efforts of the Italian Archaeological Mission of the University of Rome. Preliminary observations and limited surveys in the early years yielded only surface ceramics. In 1968, the discovery of a fragment of a statue made it possible to identify the site of Tel Mardikh with the ancient Ebla of Mesopotamian texts. We knew the fame of the kingdom of Ebla thanks to the archives of Akkad in which this city appears as the heart of a powerful economic kingdom. This economic and political power of Ebla resulted from its geographical position which granted it control of the main roads between Mesopotamia and the Mediterranean. Located about 55 km (34,1 mile) from Aleppo, between Mesopotamia and Judea, Ebla supplied wood, metals and fabrics to the major axes and centers of Upper Mesopotamia.

Among the many discoveries made by the Italian archaeologists in charge of this mission, the excavations carried out on the site made it possible to unearth in 1975, an incomparable archive room. Several of the 17,000 clay tablets torn from the sands would be contemporary to the time of Abraham since the oldest date from 2500 to 2250 BC[7]. The two specialists at that time belonged to the Italian team and disagreed on the question of the dating of the oldest tablets. For Paolo Matthiae, head of the archaeological mission, these tablets dated from 2400 and 2250 BC. J. - C. whereas for Giovanni Pettinato, the epigraphist of the mission, they would rather date these tablets from 2580 to 2450 BC. About 80% of these tablets are written in Sumerian, the others in a Semitic language unknown at the time and, therefore, baptized “Eblaite” by researchers. The verbal system of the Elbaite language has great affinities with the verbal system of Hebrew and Phoenician, while the Eblaite lexicon finds correspondences in Ugaritic and Hebrew[8]...

Eblaite’s linguists and scribes used Sumerian phonetics and syllables, as well as the predominant Sumerian cuneiform script at the time, to develop their own language and writing. Everything leads to believe that the Eblaites did not speak truly Sumerian and that they had to learn the Sumerian language and signs to adapt them to their idiom. To accomplish this feat, they had very sophisticated didactic material found on site.

Archaeologists unearthed syllabaries and textbooks for learning Sumerian, Eblaite grammar and 114 bilingual (Sumerian-Eblaite[9])

vocabularies, with, in some cases, the pronunciation of foreign words. Several clues suggest that the scribes of Ebla wrote in Sumerian and read in Eblaite. As Jean-Louis Ska (Belgian exegete and professor of the Old Testament) indicates: "*A bit like today, a Japanese uses a large number of Chinese ideograms, but reads and pronounces them in a different way that of the Chinese*[10]".

Giovanni Pettinato, Assyriologist recognized as the great descriptor of the Eblaite language and in charge of the translations of the tablets of Ebla, spotted among the clay documents several biblical names such as King EB-RI-UM who would evoke Eber, son of Sem and ancestor of Abraham. The names AB-RA-MU (Abraham?), DA-U-DUM (David?), IŠ-MA-IL (Ismaël?) or MI-KÀ-IL[11] (the angel Mikael?), God himself would also appear YA (Yahweh?), names like IŠ-RA-IL[12] and IŠ-RA-YA (Israel?), or even, engraved in the tablet TM.75.1860[13], the names SI-DA-MU and È-MA-RA that one finds in old Hebrew under Sêdom and Amôrâ (Sodom and Gomorrah[14])… enough to leave the specialists of the Old East perplexed.

Between 1974 and 1978, Professor Matthiae, in charge of the excavations, and his chief epigraphist, Giovanni Pettinato, held a series of lectures as well as articles in specialized journals and for the general public. They announced that they had found elements aimed at establishing a possible connection between Ebla and certain data from the Old Testament. Giovanni Pettinato also spotted several passages linked with the beginning of biblical creation, not on a tablet, as some detractors later meant, but on three tablets referenced as follows: TM.75.G.1682, TM.75 .G.2196 and TM.75.M.2500[15].

1. Discovery of the Ebla tablets. Tell Mardikh site in Syria.

The press utterly approaches the subject with roughness. The discovery very quickly took a political turn and certain American Zionist circles seized the matter. Unfortunately, the Italian mission in charge of the excavations was in Syria, in a geographical, political and religious area where the impartial evaluation of such results seems impossible to expose publicly.

The Syrian government wanted to stem all controversy by emphasizing the antiquity of Syrian civilization while “refuting the allegations aimed at disfiguring Syrian history”. Dr Afif Bahnassi, Director General of the Syrian Antiquities Department, demanded that the Italian team concede a Protosyrian accent to their work rather than a biblical value that no one wanted to hear about in Syria. How could biblical elements be found in Islamic countries? In an interview with the Biblical Archeology Review (BAR 05-05 of September / October 1979), Sabah Kabbani, Ambassador of Syria to the United States, objected to the early publications of Giovanni Pettinato, which demonstrate the importance of the tablets of Ebla and their relation to Bible studies: “*Professor Pettinato has tried to provide interpretations of the Ebla tablets with a political dimension. This is what we do not like.”*[16]

Giovanni Pettinato, relieved of his sole authority on the tablets, was “invited” to join a committee of 10 people specially designed to go through his work, a group mainly mandated to minimize the first interpretations. The controversy escalated. Under pressure from Syria, the director of the Italian mission, Paolo Matthiae, suddenly backed down, announcing in a Syrian publication that “*These allegations [linking the Ebla tablets and the Bible] were propagated by the American Zionist centers to be exploited for atrocious purposes aimed at proving the colonialist expansionism of the Zionist leaders.*”.

Paolo Matthiae then took the unusual initiative of writing to a number of scholarly journals, advising them not to publish the tablets without his permission; no scholar or archaeologist had done this before him[17]. Giovanni Pettinato stepped back slightly in turn via scientific articles in order to calm the spirits and avoid a political disaster. Under the influence of Syria, he tried to downplay some of his translations, which irritated the international press. Over the weeks, Pettinato found himself faced with an insurmountable dilemma: that of having to deal with the obvious implication of signing a waiver of the biblical link or of being rejected by the scientific community.

All archaeological research in the Middle East is political.

Archaeologists work in a highly charged atmosphere and any discovery is involved in political or religious stories. Every archaeologist must show diplomacy or risk being rejected or risking his life. Accused by Syria of participating in the Zionist plot, Giovanni Pettinato “ended up resigning” from his post of official translator on behalf of the Italian team in charge of the excavations on the site... Pettinato classified 6,500 tablets, but only studied a thousand before his departure.

Strangely, three years after the announcement of the discoveries, at the end of 1979, the debate ended in press releases like the one relayed by the Washington Post[18]. Robert Biggs, professor of Assyriology at the Oriental Institute of the University of Chicago, acted as devil’s advocate during the following years by attempting to question the work of Giovanni Pettinato, who was recognized worldwide for his multiple Sumerian and Akkadian translations in museums such as London, Baghdad and Istanbul.

Alfonso Archi, epigraphist's replacement for Pettinato, took over by correcting some translations of his predecessor in order to remove any biblical link. The three so-called creation tablets (TM.75.G.1682, TM.75.G.2196 and TM.75.M.2500) remained incomprehensible to Archi: “*the texts of Ebla are difficult to translate in general*”, according to his own words[19]. This forced him to conclude that there was no document of creation in the tablets of Ebla (sic). It would seem that Alfonso Archi accumulated gross errors in translations, as his predecessor very clearly demonstrates in his detailed article in the Biblical Archeology Review 6:06 of Nov-Dec 1980.

Despite a difficult start, in the midst of controversy, Alfonso Archi continued his work as an epigraphist within the Italian team. Since his appointment remains the idea of a big mess and the bitter taste of discord. This despite a disproportionate censing on his person in the middle of the ancient East, no doubt to make people forget his strange appointment and his predecessor lynching! Note the few books published in his name on the subject of Ebla, the person concerned having rather devoted himself to specialized articles. The distribution of the famous tablets takes place in a drip; only a few are available in academic books and some scholarly articles. A site is dedicated to them: *Ebla Digital Archives - A Project of Ca' Foscari, University of Venice*[20]. Several hundred tablets are there, in front of researchers and academics, but we are very far from the account. Without trying to find mystery where none is, it's quite strange. Among the scholarly

works edited on the subject of Ebla, we can also note the presence of several articles by Gary Rendsburg (researcher and historian specializing in the ancient history of Israel), in the four *Eblatica*[21] volumes, where the scholar multiplies the linguistic connections between the Eblaite language and the Hebrew… But it remains too discreet!

For his part, Giovanni Pettinato, in possession of numerous photographs of the Ebla tablets, continued their translation and publication independently. In 1980, he had 987 photographs of tablets. He published a number of works in the Italian language, including two translated into English. These form a good synthesis of his perfectly academic work, without any emotion or even in connection with his lynching and his rejection of the scientific community.

◆◆◆

The Ebla site was intensively excavated from 1968 until the last campaign of 2009-2010. At the beginning of 2011, the Syrian civil war put an end to the official excavations and the site was abandoned in favor of armed groups thanks to which clandestine excavations infiltrated, beyond the control of the country's authorities. Satellite images of the site, dating from 2014, reveal areas completely destroyed and turned over by mechanized vehicles[22]. Humanity lost thousands of years of its history and heritage.

One essential fact can never be called into question by ideological or religious conflicts: traces of a military camp from the time of the first Crusades were detected on the site of Tel Mardikh / Ebla by the team of Paolo Matthiae.

In 1114, nearly four years before the founding of the Order of the Temple, a certain Robert de Saône, known as the son of Foulque, donated Casal Merdic to the Abbey of Our Lady of Josaphat in Jerusalem[23]. Paul Deschamps, medievalist historian, member of the *Académie des Inscriptions et Belles-Lettres*, identifies the Merdic’s Crusaders estate in Mardikh (Ebla) located 26km / 16 miles south of Zerdana (Sardone)[24].

Fate sometimes takes a very strange turn; indeed, it is incredible to note that one attached the domain of Ebla to Jerusalem at the time of the Crusades. The Abbey of *Notre-Dame de Jehoshaphat* in Jerusalem was located between the walls of Jerusalem and the Mount of Olives, in the

Kidron Valley (lit. “sadness” in Hebrew) where the tradition tells us that Christ agonized, before his crucifixion. Where the Abbey *Notre-Dame de Jehoshaphat* in Jerusalem once stood, stands the Church of the Sepulcher of the Blessed Virgin Mary[25] today. The Abbey of *Notre-Dame de Jehoshaphat* in Jerusalem, like all the monasteries in Jerusalem, had very important goods in the Latin East. We even find in the archives, agreements concluded between this abbey and the Templars in 1183 and 1198.

Robert de Saône, to whom the Ebla estate belonged, embodies a considerable figure in the history of the principality of Antioch, one of the Eastern Latin States formed by the Franks during the First Crusade. He was the main vassal of the Antioch’s prince, Bohemond II, who married the daughter of Baldwin II, king of Jerusalem.

On August 14, 1119, at the head of a cavalry corps in the pay of King Baudoin II, he routed the Muslim army at Tell Danit. Believing in a definitive victory for the Frankish troops, he went to the aid of his town of Zerdana (Sardone), but having learned of his capitulation on the way, he retraced his steps. On the road, he then encountered a Muslim contingent who dispersed his men and wounded him. Five days later, Robert de Saône, diminished, was found by the enemy and taken prisoner. To avoid death, he set himself a substantial ransom of 10,000 gold coins. His friend, the Emir of Damascus, Togtekin[26], summoned him to become a Muslim, but Robert de Saône proudly refused. The furious emir, and no doubt annoyed by this refusal, drew his sword and cut off the head of his old friend. Having had the skull stripped of its skin, he commissioned a skilful silversmith to make from this skull a drinking cup decorated with diamonds[27].

◆◆◆

The trail of Ebla will have finally led me to a dead end. Several months of investigation to lead to a paradoxical situation! Tens of thousands of clay tablets recovered during the various excavation campaigns to offer only problematic translations as well as contradictions and questions. I wasn't going to get involved more in this world where archeology and politics go hand in hand. Nor even in a fight that was not mine by throwing me into painful verifications and translations of cuneiform texts from the few archives available on the *Ebla Digital Archives - A Project of Ca' Foscari, University*

of Venice site. All of this would have taken at least two to three more years of investigations, just to verify the actual presence of ancient patriarchs and Hebrew names in these documents, that dated long ago before the Bible.

The investigation therefore began with a bitter failure, but I remained hopeful, knowing all the discoveries already accumulated during nearly 23 years[28]. I still lacked a few clues to make the connections between the themes discussed and above all I had some undeniable historical traces to discover before the finalization of this study.

This first historical incursion will however have made it possible to associate the old Ebla with themes directly linked to our investigation of the primitive Grail and the Templars: a severed head transformed into a cup or sacred object... Old compromising archives that no one wants to translate impartially. The death of the Blessed Virgin materialized by her tomb and the Passion of the Son of God, events both improbably linked to ancient Ebla mentioning the Patriarch Abraham, the first biblical figure to have set foot on the Temple Mount...

2. Abraham against the magic of the gods and their breath

Let us resume our historical journey in the company of the first patriarch of the three great religions, which will lead us to the very place where the first Templars settled. We mentioned above the questioning of the archaeological community as to the real provenance of Abraham. Did he come from the city of Ur in southern Mesopotamia or from Urfa located in northern Mesopotamia, in present-day Turkey, near the Syrian border?

Genesis seems perhaps to accredit the geography of northern Mesopotamia in the episode where Abraham asks his servant to go and find a wife for his son Isaac, “in his land and in his kinship” (**Gn 24**: 4) by specifying further, in **Gn 24**:10: that “the servant set out for the Aram Naharayim”, that is to say the Aram of the two Rivers, Upper Mesopotamia where the region of 'Harran[29]. Another testimony, later, in **Gn 28**: 2 where Isaac told Jacob not to take a wife from among those of Canaan, but to choose one from his mother's father, in Padam-Aram, namely the plain of Aram, the plain of northern Mesopotamia where the city of Harran is located.

Geographic dilemma… Nothing is certain, the debate remains open. Eminent scholars and archaeologists situate Abraham's homeland in Ur, in southern Mesopotamia, such as the famous archaeologist Israel Finkelstein, to whom we owe important excavation sites[30]. Let us just keep in mind that the hometown of the future great patriarch is located somewhere in Mesopotamia, near the Euphrates, in a rich and prosperous country. Abraham had to know Babylon, under his real names KÁ-DIĞIR and BÀ'AB-ILI$_2$, respectively translated into Sumerian as “the door of (s) god (s)” and “the opening which transports the living”. Since the installation of the Amorite dynasty (2004 BC), Babylon has embodied a kingdom of rapid and spectacular growth[31]. Abraham had to attend the cults of gods and idols, established between the two rivers since the beginning of the kingdom of Sumer.

The tablets of Ebla name Abraham, AB-RA-MU, whose Sumerian decomposition literally gives us “the father who strikes omens”. What omens are these? The Bible and especially Jewish exegesis will give us an answer. Like all good Sumerians, Abraham's father Terach (named Terah in the Bible) honors the gods as evidenced by Joshua verse **24:** 2. The biblical

exegesis, Midrach Rabba (Genesis Rabba), drawn from Jewish oral traditions, provides some details on this enigmatic character who was undoubtedly, in spite of himself, the instrument of his son's religious vocation. In chapter 38 of Genesis Rabba, Rabbi Hiya specifies that Abraham's father was an idol maker. One day, when he has to move out of his town of Ur, Terach sends his son to sell his idols in the market. But Abraham disagrees with the Sumerian religion, he mocks the potential buyers in order to dissuade them from buying the divine statuettes. The story continues with a entertaining scene where a woman brings a dish of flour for the idols and asks Abraham to offer them this gift. Seized with anger, Abraham rises, a stick in his hands, and smashes the idols, leaving the destructive instrument in the arms of the larger statuette. Let us recall as an aside that this scene seems to accredit the Eblaite name of Abraham, AB-RA-MU (“the father who strikes the omens”), which would give an additional attraction to these tablets deliberately put aside by the scientific community.

Back in town, Abraham's father notices the damage and asks his son what happened. The latter answers him with insolence and a lot of irony that the idols fought with the stick to eat the flour… Abraham simply wanted to destroy the worship of the idols. You should also know, and we will see it a little later, that at the time when the Old Testament takes place, the Hebrews did not worship a single god, but also Asherah and her stake in the phallic form ...

◆◆◆

From the depths of time, the cult of idols, the Mother Goddess, the stars, ancestors and protective gods, was very present in Mesopotamia as in Egypt. In the time of Abraham (20th and 19th century BC), the presences of Isis, Horus, Baal and Astarte mingled with domestic and field life thanks to the support of figurines and teraphim at the heart of the home. Jehovah appeared abstract and remained invisible to the many Egyptian and Babylonian gods, custodians of hidden knowledge.

Egypt and Babylonia were powerful countries where divination and magic were practiced in the heart of the temples. The ancients magic allows people to enter into communication with the forces of nature and defend themselves against the attacks of occult forces or demons. From then on, hymns recited or sung for the attention of the divinities were often

transformed into incantations in which the priests and priestesses took on the role of sorcerer or witch. Seen from the outside, the profane eye did not understand much and very often saw idolatrous and occult methods. Most of the time, it was just about protecting yourself from spells.

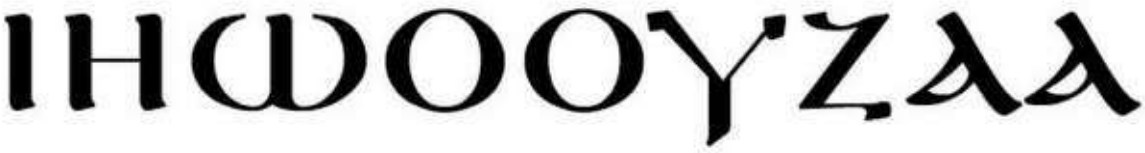
This type of magic was not only an oracle or divination, but it often involved a medical art for health and the body. The Egyptian and Mesopotamian magic formulas recited continuously with the help of invocations punctuated by the breath are found in a good number of hieroglyphic and cuneiform texts. Likewise, the representation of engravings and statues with rather unusual hand positions and sometimes half-open mouths evokes the Science of Breath (or Breath, *originally in the French version; "Respir"*) in relation to Isis-Hathor, goddess of Love and sound. The circulation of the breath by prayer or meditation renews the vital principle and repels diseases. The initiates of the East knew this perfectly thanks to the instruction of their gods. Didn't the Breath of Origins create the World? The ancient rabbis and kabbalists will explain later, thanks to the information drawn from Egypt by Moses, the harmony of the Universe and the influences of the Heavens on the Earth by the pronunciation of the twenty-two Hebrew letters which make up their mystical alphabet.

The series of vowels *i e o ou a* (Jehovah) would be a simplified key to access the divine. According to the Greek historian, Dionysius of Halicarnassus (between 60 BC and the year 8 AD), the Egyptian priests sang these ancient vowels, updated as a hymn in honor of Serapis; syncretic deity of the Egyptian Hellenistic period which brings together the bull Apis and Osiris. This discovery is confirmed; we find this type of pronunciation in a Gnostic manuscript of Egypt by Medinet Habu, entitled, *the Book of Ieou* (MS Bruce 96), where Jesus Christ teaches his disciples seals, secret numbers and defense formulas to be recited for access the initiation into the Mysteries and thus cross the celestial spheres. Thanks to these revelations, souls would be able to overcome the traps set by the Archons, kinds of demons of the lower spheres... In one of the formulas, Christ pronounces the sacred name:

> *"Here are those that Ieooouzaa made to emanate when the power of my Father shone in him. He made emanate twelve emanations, twelve heads in each emanation, and this same name belongs to the twelve ...*[32]*"* **- The Book of the Great Mysterious Discourse,**

The Book of Ieou - C19 (23) 17-26

2. The name Jehovah inscribed in Greek in the Gnostic manuscript of the Book of Ieou (Egypt). Copies of this kind of manuscript were undoubtedly in the Library of Alexandria.



The living science of the Gnostics and early Christians was the Science of the Breath or “Knowledge of the Breath of Salvation”. Science also known and practiced by the Neo-Platonists and Neo-Pythagoreans. It implied that individuals initiated into this science attain a higher degree of purity and physical, mental, oral and spiritual evolution[33]. Some biblical passages related to this science still remain. A passage where Jesus presents himself risen before his apostles testifies about this topic:

“’Peace to you! As the Father has sent me, so I send you.' Having said this, he breathed on them and said to them 'Receive the Holy Spirit'.” - **The Gospel according to Saint John, 20: 21-22**

The official Church, like various closely affiliated or independent communities, in its own way held the Science of the Breath of the elders. This was also the case with certain monastic orders, Templars, Knights of St. John, Freemasons, Rosicrucians, etc. Also noteworthy are the representations in the churches of the Middle Ages, of the Holy Spirit in the form of a dove coming out of the mouths of the Saints[34]. Isis did exactly the same in Egypt on the temple engravings. Her priestesses of Hathor sang and played celestial music while watching over the Holy Fire in the naos of the temple of Dendera.

The Templars, as we will see, understood the importance of talismans to protect themselves and the need for the invocation of the Holy Spirit or Divine Mother by the sacred breath. This science is also found in Iran, via the Mazdean doctrine, prior to Zoroaster, but largely reinstated by him. Isolated in a world where magic had been present for millennia, and still practiced in their time, the Templars necessarily had to use the same weapons as their opponents to defend themselves!

◆◆◆

Abraham, being far from these considerations and arcana of the ancients, does not wish to be bothered with a vast pantheon as in Mesopotamia and Egypt. According to him, mysticism is found in Jehovah, without even suspecting the Egyptian origin of this word. Its god is

transcendent, omnipotent and omniscient, as will be Akhenaton's a little later. Everything seems to starts in Egypt and comes back to this country...

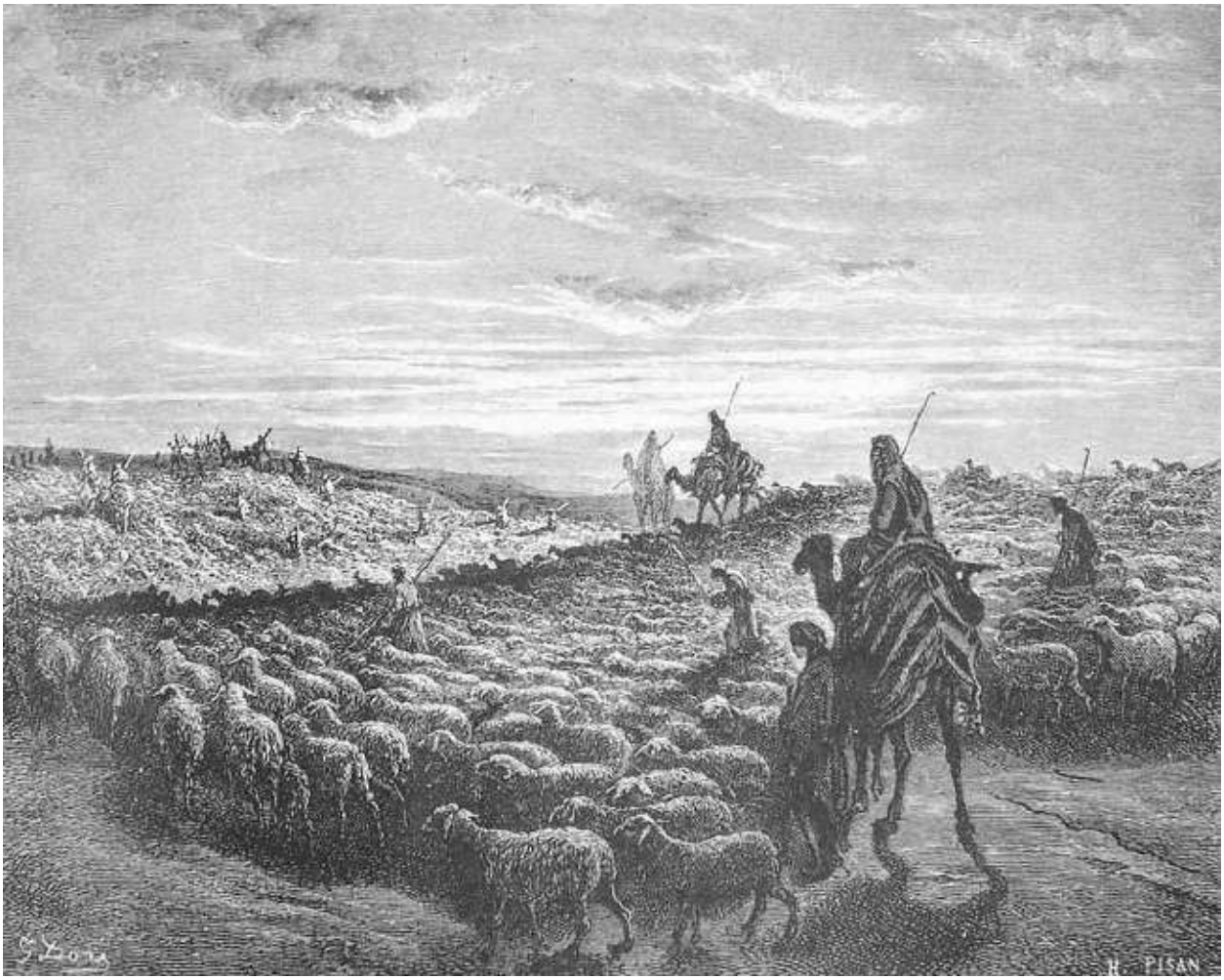
Undoubtedly forced to leave their hometown due to the various invasions that certain cities of Mesopotamia undergo, Abraham and his family take an old track known to the ancient Assyrian and Babylonian merchants which follows a strategic commercial path for the time.

Abraham and his clan then lived for several years in Harran and the latter made a fortune there. At the age of 75, according to the Bible, around 1963 BC. AD, they descended to the south, to reach the land of Canaan. Abraham lives as a nomad during his very long existence, in the midst of the different countries and populations he meets with his family. Throughout his travels, he builds altars to the glory of Jehovah and Jehovah promises him and his descendants – one wonders by what power! – a happy destiny and especially all the land "from the river of Egypt to the great river, the river Euphrates" (**Gn 15**:18).

If the "gods" existed, we could wonder about this way of playing with the humankind and of fighting as one would do on a vulgar chessboard using humans as pawns... In Mesopotamian literature, the "gods" seem divided into two different clans: "the clan of the authoritarian despot" (An, Enlíl and their Anunna) and that of the "Fallen Angels" (the Serpent Enki-Éa, parents responsible for the divine and human genetic codes, and the Watchers Nungal). I have discussed these topics at length in several of my essays, particularly in *Eden* and *The Chaos of Origins*.

At that time, Abraham moved mainly between Shechem in the north, Bethel (near Jerusalem) to Hebron in the south. His wife Sara then gives him her son Isaac who will inherit the divine principles from his father. Jacob, the son of Isaac, will be the father of the twelve sons and twelve tribes of Israel. It was by wrestling with an Angel that he received the name of Israel. As the author Jean Markale indicates: *"If we follow the biblical text, the notion of Israel results from a deliberate choice of YHWH in favor of those whom he considers most worthy to transmit a message to all humanity, and that in defiance of all human laws and customs*[35]*."*.

3. Abraham moves to the land of Canaan, Gustave Doré.



Then comes a rather enigmatic episode (**Gn 22**: 1-19): God asks Abraham to sacrifice his son Isaac in the country of Moriah, on the mount of the same name that tradition sees as the current Mount of the Rock where will be built the Temple of Solomon. The Ark of the Covenant will also be placed there. The order of YHWH is part of the custom which obliges fathers or chieftains to sacrifice their firstborn. This was a tradition long established in the land of Canaan during the Bronze Age. This custom particularly implied Jerusalem and its Mount Moriah where there was a Tophet (burner) for children...

Abraham is preparing to sacrifice his son in the name of the founding violence of YHWH, but an Angel calls out to him at the last minute and pleads with him not to raise his hand on his son. We will notice the absurdity of this scene where we deplore the submission of Abraham, ready to sacrifice Isaac in the name of God, the person concerned being the first to criticize "the other gods" to whom he reproaches the same type of sacrifice! Fortunately, an Angel of the opposing clan prevents him from committing the irreparable and Abraham will instead sacrifice a ram. This rather comical episode shows that Abraham, patriarch of the three great religions, wanted to honor the tradition of the sacrifice of the firstborn. Episode proudly transformed, by the Jewish religion, into the non-sacrifice of Isaac! Yet Abraham had nothing to do with it.

This event is celebrated every year among Jews during Rosh ha-Shana (the Hebrew New Year), as well as among Muslims during Eid-el-Adha (feast of sacrifice). On the Christian side, this sacrifice rather evokes that of Jesus to save humanity.

"For a long time has been prepared Tophet (burner), - it will also be for the king - deep and wide, his pyre, fire and wood abound there; the breath of YHWH, like a torrent of sulfur will set it on fire." **- Isaiah 30:33**

Abraham then proceeded to Egypt by taking the paths of Horus north of Sinai. Arrived there, he used a ploy to steal the Pharaoh. He passed his wife Sarah off as his sister, thus leaving Pharaoh to approach her at leisure in exchange for priceless goods. Thanks to his crime, Abraham enriched himself before returning to Canaan with his flocks, his servants, as well as his silver and his gold ...

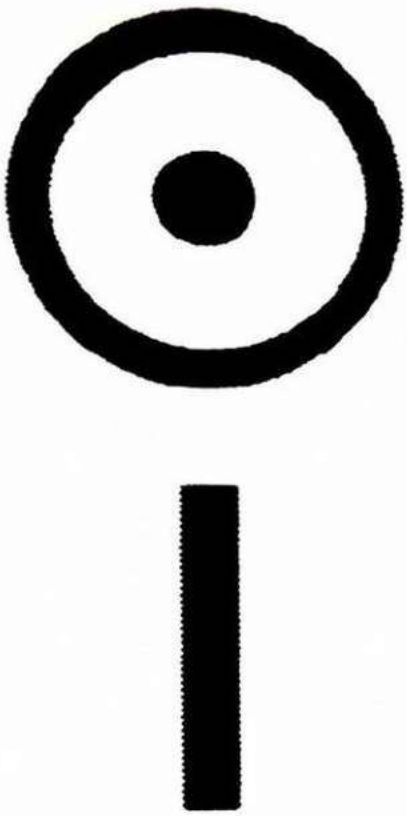
The story of Abraham with his journey from Mesopotamia to Egypt, shows us a need to invent a new religion based on monotheism in order to dismantle the power of multiple gods implanted everywhere in the Middle East. However, we can see that the Canaanite and then Hebrew ancestors did not wait for the Exile in Babylon to practice what they themselves reproached the inhabitants of Mesopotamia. Human sacrifice – and precisely that of children to YHWH – seemed well established in the future Judean country, but the Bible regularly seems to refute it. It was undoubtedly impossible to erase it completely from the biblical texts, reason for which there are still various passages, as in the Numbers (chapter 31), it is what we are about to discover.

3. The probable origin of Moses and the Hebrews: further investigation...

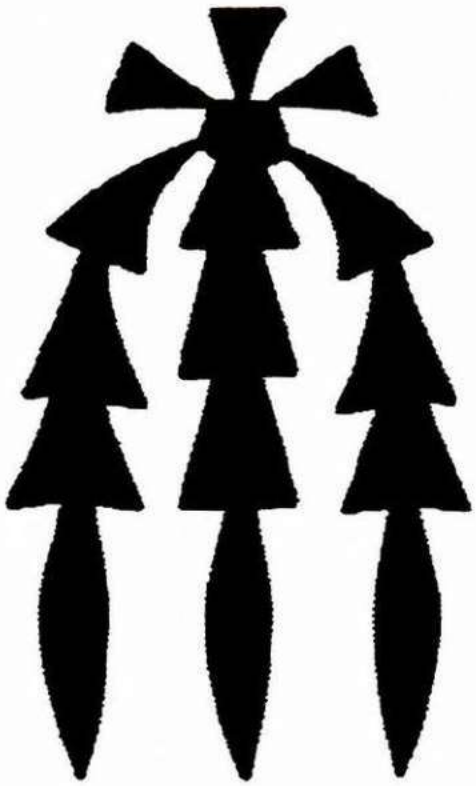
My readers know that I have been working for several years on an important thesis concerning the historical Moses and the displacement of Egyptian and Akkadian archives to Canaan. The investigation continues and expands according to the latest discoveries made on the site of Amarna, the ancient city of Akhenaton whose reign is between 1348 and 1331 BC.

In a few words, I demonstrated in *The Last March of the Gods* (2013) and *The Chaos of* Origins (2016) the obvious relationship between the biblical Moses and Râmosé, the former vizier of Akhenaton.

4. Ra-Mose hieroglyphs. Name of the Grand Vizier of Thebes under Amenhotep III and his son Akhenaton. His name means "son of Ra" or "great son", therefore the eldest as for Moses.



Râ



Mosé

Towards the beginning of his reign, Akhenaton decided to build, in the middle of the desert, his new capital dedicated to Aten, nearly 450 km / 279 miles north of Thebes and 330 km / 205 miles south of Cairo. In just over two years, the shell of Amarna, this gigantic metropolis more than 9 km long / 5,5 miles long, rose away from everything, in a heat of over 40 °C / 104°F. From then on, the titanic work plunged Egypt and its clergy into confusion.

Akhenaton moved there with his family and all the nobles in the year VI of his reign, one year after the start of the work. Completed in record time, the site requires colossal manpower! But nothing seems to have happened as we think...

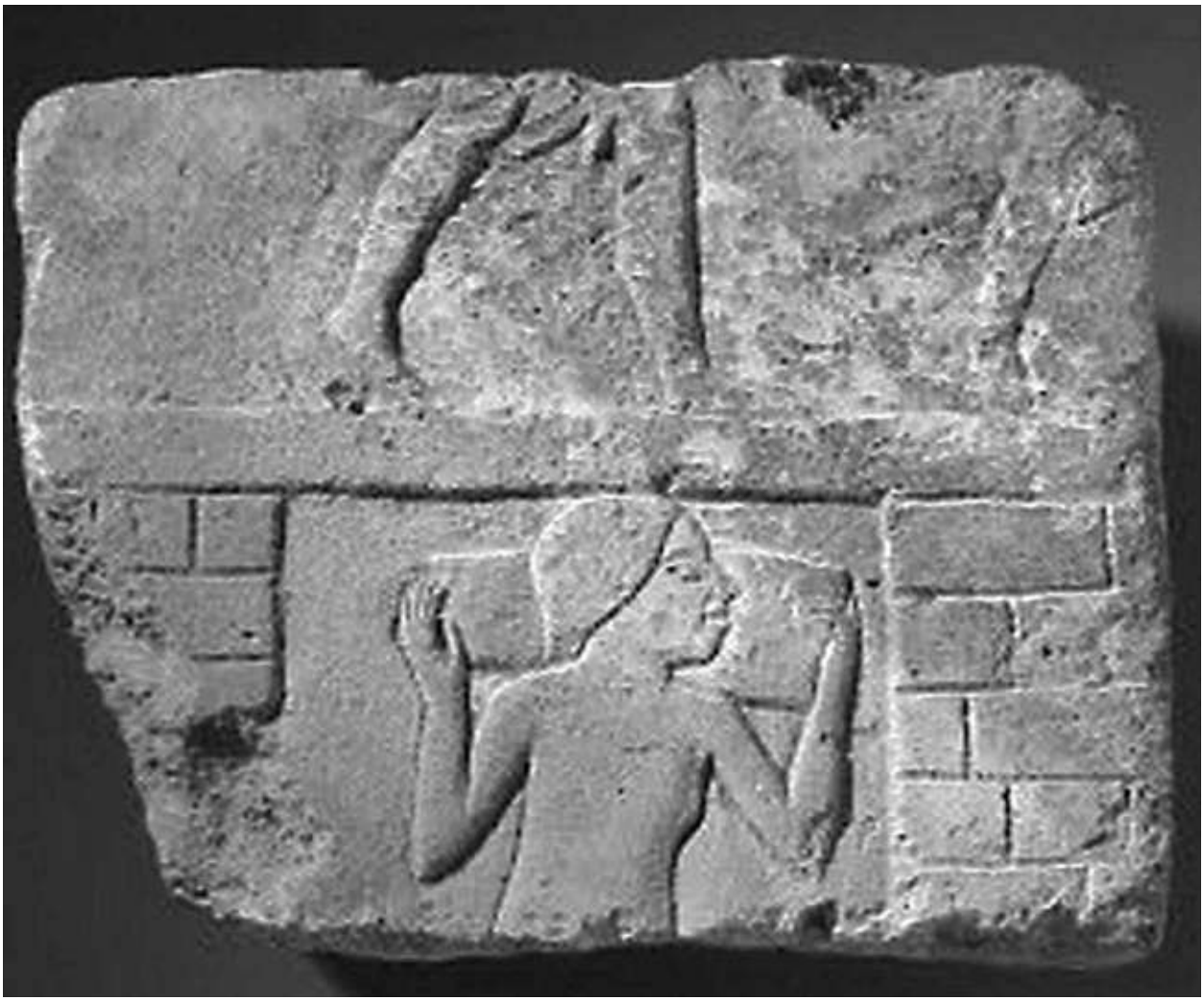
You should know that there were never slaves in Egypt, only prisoners of war were assigned to domestic work in private homes or in temples! The workers responsible for the erection of buildings, temples and cities were among the people where the idea of working for the king was honored, especially as the craftsmen were paid, sometimes even in food. The image of a slave society Egypt comes from Greek authors like Herodotus or Diodorus who could not imagine Egyptian society with such buildings without any kind of slavery. The only time in Egyptian history where we find a form of slavery is during Akhenaton's reign!

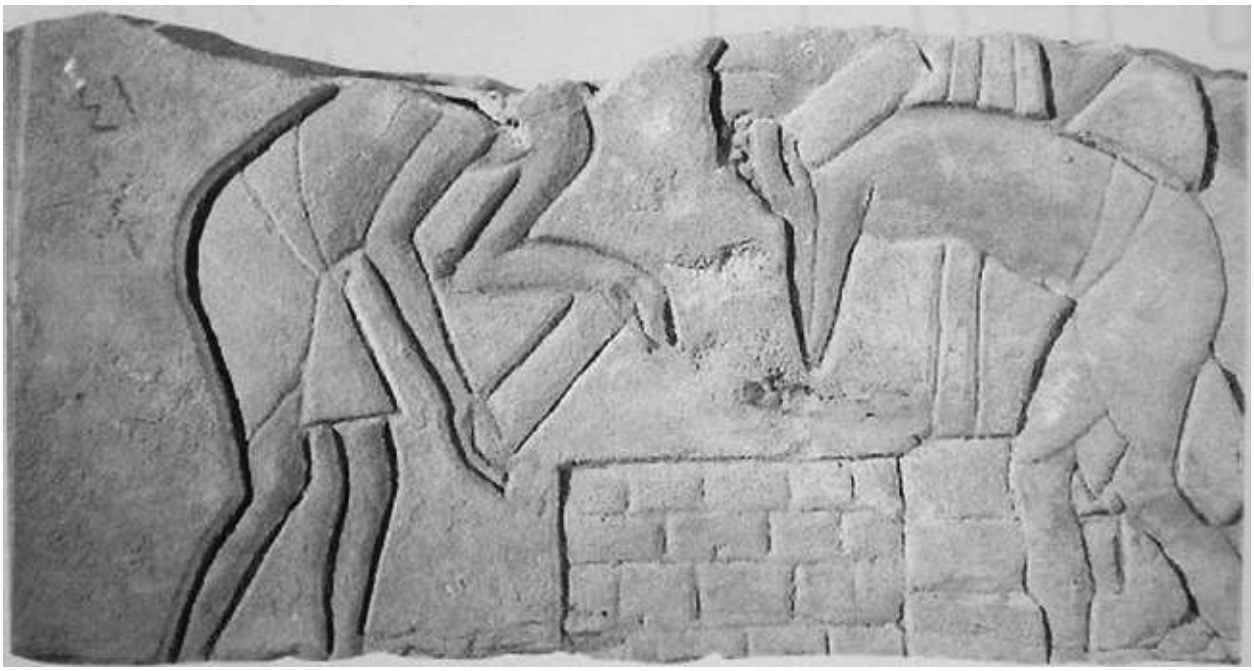
A National Geographic article, dated March 2013, summarizes the situation. It emerges from analyzes from the skeletons of the workers and those carried out directly in the field, that of the more than 200 tombs of workers examined by archaeologists and anthropologists, only 20 had coffins. The unearthed skeletons, aged between 3 and 25 years, show signs of scurvy and rickets. In the majority of cases, the children had grooved teeth, a sign of malnutrition, and several skeletons showed very serious growth retardation. The malnourished children experienced abnormally high levels of physical activity with signs of constant muscle use.

Worse yet, we have just discovered that the life of the workers in Amarna was a life of suffering, and sometimes even brutality, archeology confirms this for the very first time. In addition to the problems of malnutrition and forced labor, five skeletons stand out from the rest of the workers found in the southern cemetery of the ancient city of Akhenaton. In December 2015, an article in the International Journal of Paleopathology indicates that archaeologists identified "open-type fracture lesions" in the bones or shoulder blades of the five men; profound injuries evidently inflicted by bladed weapons as corporal punishment.

The study’s authors note that the skeletons’ injuries were produced by someone standing far behind the victims, ruling out any possibility of combat injuries. Because of the wounds’ location, these lesions would indicate traumas specific to victims stabbed with long spears. However, despite the brutality of the punishment, researchers believe some of the workers were anyway able to return to work[36]. Disturbingly, the Bible tells the same story: Moses began to stand up for the workers the day he discovered this type of punishment...

5 and 6. Talatates from El-Amarna and reused after the fall of Akhenaton to fill some pylons of the temple of Amun in Karnak. We see Amarniens workers lifting heavy loads to build Akhenaton’s city.





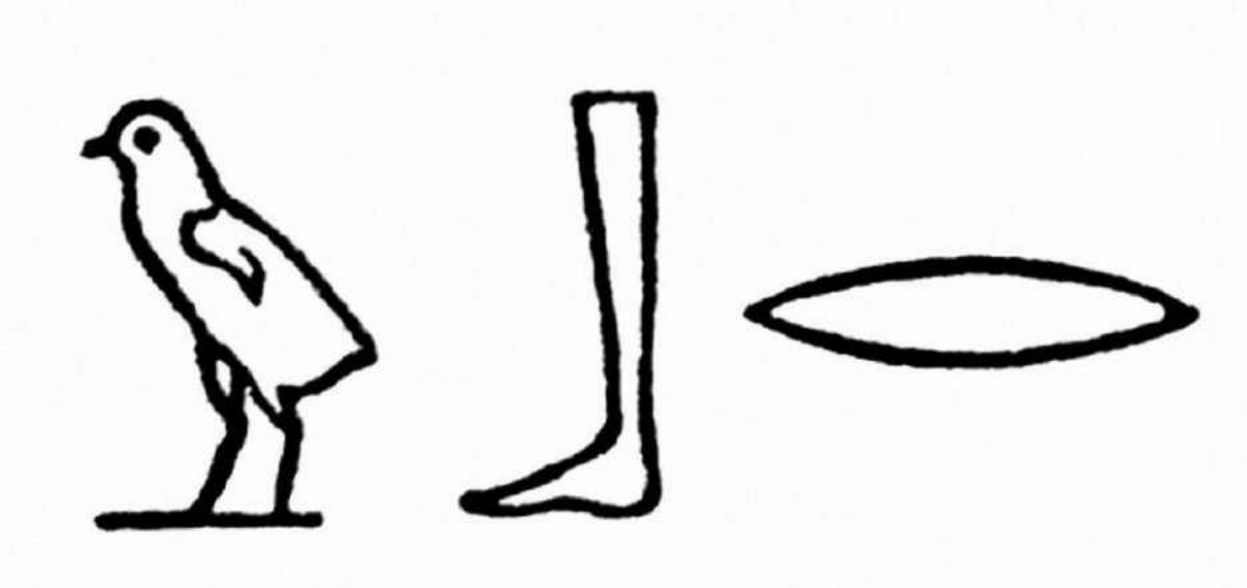
At the same time, Egypt is experiencing the greatest religious upheaval in all of its history! Promptly, Akhenaton undertakes the total abandonment of the cult of Amun. The temples close one by one and the name of Amun is systematically erased from the inscriptions. The brutal change of religion imposed by Akhenaton irritated the traditional clergy accustomed to intervening in the political life of Theban. Some priests recently converted to the Atonian religion do not accept their new functions. The priests of the Vizier Râmosé lose their privileges while the workers of Amarna work like slaves to build the solar city. In addition, they do not have enough to eat and get sick!

During the time of Akhenaten and his vizier, Egypt's influence and supremacy extended through Syria to the banks of the Euphrates. All official and commercial documents were written on clay tablets in Akkadian. Akhenaton and Râmosé themselves frequently used this language to communicate with the outside world. Being at the same time master of the royal archives and of the Yahoud priests, Râmose was able to discreetly steal all the texts of El-Amarna that he wished, both Egyptian and Mesopotamian. We know that the great library of Akhenaton had two Akkadian myths inscribed on clay tablets, therefore of the same invoice as the Tables of the Law of Moses... No doubt there were other equally incredible documents, for example an Akkadian copy of the Sumerian tablets of the myth of the Garden of Eden that I had the honor to translate in 2011 in the book *Eden*[37].

Râmosé did not only carry the titles of head of the Egyptian clergy, royal scribe, responsible for the entire administration of the kingdom or even guarantor of the building sites, he also commanded the entire army! He thus had the adequate freedoms to destabilize the power in place. There were undoubtedly serious upheavals, unfortunately, only the evidence on the ground can bring us clues, the historical archives of the city being all destroyed. The priests of Râmosé finding themselves in forced unemployment and Akhenaton not recognizing the cult of Osiris, the clergy perceived this situation as an exclusion. This exclusion gradually became an exile. In this alternative, in accordance with the Bible, the vizier undoubtedly proposed to the Pharaoh that he himself lead the refractories to a new region: a land under Egyptian jurisdiction, but sufficiently far from Akhenaton. He even offered to take the disabled and sick workers with him. These sick former workmen who used to construct for Akhenaton, these specific

recluses, have a name in Egyptian: they are the “Ubrus”. This term has its roots in “Ubri” (disaster, disease). “Ubru” (plural) strangely resembles the term “Hebrew”.

7. UBR, plural “Ubri” or “Ubru”. Name probably given to the sick workers of El-Amarna. UBR probably turned into “Hebrew”.



We partially know the life of Râmosé thanks to some archives and especially his tomb located in the valley of the Nobles. This tomb (n ° TT55) is located in the heart of the village of Sheikh Abd el-Qurna, on the west bank of the Nile, opposite Luxor. It is one of the most beautiful tombs in the valley. The burial did not contain any mummies when it was discovered. Remained unfinished for totally unknown reasons, we imagine that the vizier probably had to leave Thebes to follow Amenophis IV (Akhenaton) to his new capital El-Amarna. The tomb's development and ornamentation promptly stop at the place of the depiction of the funeral procession. The right wall remains also unfinished. The columns, the second room as well as the funeral chapel have no decoration. The funerary statues are absent from the niches of the chapel… Why?

Some historians and researchers believe that Râmosé did not know the city of Akhenaton. However, the presence of a small tomb, also unfinished, contradicts this opinion. Listed today under number TA11, it is attributed to Râmosé in person. The vizier may have prepared it in the cemetery of the city of Akhenaton, at the time when he stayed there with the royal family. This very small burial has an unadorned main room. Like TT55, this tomb will remain unfinished for no apparent reason. In addition, its modest size creates confusion compared to TT55 from the Valley of the Nobles. Its smallness seems inappropriate for the functions of king's grand vizier, commander of the armies and the royal archives.

I think that we must see here the indication of an obvious dissent between Râmosé and Akhenaton. No doubt it should be understood that this last tomb was built on an "honorary basis" in his absence, knowing that Râmose had deserted Egypt for a long time and that his body would never rest there... It is, in my opinion, the only possible explanation for these two unfinished tombs without any mummies.

Also, have a look on the massive destruction of the Theban tomb TT55. Human relentlessness and multiple destruction create an uneasiness in this place that is difficult to describe. The soul of Akhenaton's vizier knew neither the honors nor the joy of admission into the hereafter. An obvious rage marks the scene and the humiliation is evident. Râmose was a traitor who dispossessed Egypt of part of its property and its royal archives. It is therefore thanks to these documents, both Egyptian and Mesopotamian, that important data was moved to Canaan. It is here, in this context, that we must find the essential of the archives responsible for the slow compilation of

biblical and rabbinical texts.

The first official mention of Jerusalem, apart from the Bible, is in the Egyptian archives of Amarna, written in Akkadian, and found in the site of the city of Akhenaten itself. Six of the 400 letters addressed to Pharaoh Akhenaton come from the reigning vassal Arad-Hipa “the servant of Hipa”, Hipa being a Hurrian goddess of northern Mesopotamia. In his requests to Akhenaton, Arad-Hipa implores Pharaoh's help in dealing with the growing threat of the Abiru in whom some researchers believe they recognize a branch of the ancestors of the Hebrews. Seventy tablets of Amarna assimilate the term Abiru (or Apiru) to armed bands living from raids. Were they the ancestors of the Hebrews? I think it would rather be a nomadic family or clan, more precisely one of the tribes of Israel, and not the former abused workers of the ancient city of Akhenaton, the “sick”, referred to as Ubru. The Ubru left, with Râmosé (Moses), leaving behind Akhenaton’s arduous site, the pharaoh who dreamed of building his city in record time. At the time of their departure, many scholars and priests of Osiris and of the cult of the Mysteries of Amun accompanied them. The Egyptian texts distinguish them from the common people by naming them Yahouds (Yahuds), a word taken from the Egyptian term YAW (“to pray” and “to worship”).

8. The Hebrews cross the Red Sea with the Ark of the Covenant. James Tissot, 1896.

2 The bloody road to Jerusalem

1. The conquest of Canaan: murders, sacrifices to YHWH, historical reversals and hijacking of Egyptian rites

A special focus on the Biblical Books of Numbers and Joshua brings us a pithy reading on the invasion of the land of Canaan by Moses and his people. This occupation of land under Egyptian jurisdiction is enhanced by waves of destruction, razed towns and desolate territories where conquests take place in a veritable bloodbath worthy of the cruelest genocides. Several biblical passages provide an answer to this barbarism: “it is because of their perversity that YHWH dispossesses these nations” (**Dt 9**: 4). To put it simply, if the Canaanites had not been slaughtered, the Hebrews would have been corrupted by their depraved idolatrous religion, thus preventing the divine plan… Quite a program.

Throughout their conquest, the Hebrews faced a recurring problem: the presence of Baal and Asherah, “two idolatrous deities”, Canaanite doubles of Bel-Marduk and Istar of Babylonian culture. The problem becomes serious when the “children of Israel” abandon YHWH for the benefit of Baal and his goddess, creating an unforgivable competition in the eyes of “God”. The texts make Baal (or the Baals) a central identity of extreme importance, in competition with YHWH for an extraordinary socio-political and religious issue. Some biblical extracts illustrates this case:

> “The children of Israel then did that which was displeasing to YHWH, and they served the Baals[38]. They left YHWH, the god of their fathers, who had brought them out of the land of Egypt, and they followed other gods among those of the surrounding peoples. They bowed down before them, they angered YHWH[39]. They abandoned YHWH, and they served Baal and the Astarte[40]. [YHWH took revenge and abandoned his people to the plunderers, willfully bringing them extreme distress]. Gideon: 'Take the young bull of your father, and a second bull of seven years. Knock down the altar of Baal which is your father's, and slaughter the holy stake (of Asherah) which is on it[41].' When the people of the city had risen early in the morning, behold, the altar of Baal was overturned[42], the holy stake placed upon it was cut down, and the second bull was offered as a burnt offering on the altar which had been built. When Gideon was dead, the children of Israel began to prostitute themselves again to the Baals, and they took Baal-Berith their god[43]. [They] did again what displeases YHWH; they served the Baals and

the Astarte, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines, and they forsook YHWH and no longer served him[44]. [But,] they cried out again to YHWH, and said, 'We have sinned, for we have forsaken YHWH, and have served the Baals (Ba'al) and the Ashtoreth;
But now deliver us from the hand of our enemies, and we will serve you[45].”

Extracts from the Bible,
Book of Judges
and First Book of Samuel

In biblical chronicles, the name of Baal regularly designates a collective to name any form of idolatry. In **2R 23**: 5, Baal appears alongside a list of celestial deities: Sun, Moon and constellations of the whole host of Heaven. The term Astarte in the plural works like a common name designating a group of goddesses.

A remarkable study by Dany Nocquet on Baal against YHWH, explains that certain biblical passages make Jerusalem a place of worship dedicated to Baal. The dogma took place in the very heart of the Temple (**Jr 7**: 9) or in the alleys of Jerusalem (**Jr 11**:13). The chronicles also mention the “house of Baal” in Jerusalem (**2Ch 23**:17). However, Jeremiah **35**:35 presents a passage, over which many have strived, where there is an association between Baal and the sacrifices at Molek (Moloch). It is up to Dany Nocquet to continue that this is probably a popular confusion of the two cults which are otherwise quite distinguished.

It is obvious that the connection of the place of worship of Baal with this place of sacrifice of children by fire is a global denunciation of all idolatrous practices. Indeed, he adds, the links of the cult of Baal with the rites of human sacrifice are few in the biblical literature. In extrabiblical sources, these links are not evident either[46].

Jacqueline Genot-Bismuth, professor at the Université de la Sorbonne, notes the problem: *“There is undoubtedly a vestige of a rivalry between the cult between the high place (of Jerusalem) already invested by the religion of El (or Baal) and the valley, refuge of the archaic cult of passage through fire. Sacred places, as we know, have a duration that spans ages, civilizations, religions, worlds. A high place, both literally and figuratively, eminence crowned today by the golden dome Haram as-Sarif,*

undoubtedly saw unfolding on its stony mound of very old cults, crude as much as out of memory, centered on the very archaic, "barbarian", human sacrifice. The abominable cult of Molek (Moloch), fond of children (…) leaves its indelible mark in Jeremiah, but also in the topography of Jerusalem.[47]*".*

9. Biblical scene of a child sacrifice by Jewish priests facing Molek (Moloch). Charles Foster, 1897.

Some scholars, like Klaas A.D. Smelik (theologian, linguist and professor of Hebrew studies at different universities) make a connection between Moloch and YHWH. According to Smelik, Moloch would be an invention of the Persian period to conceal the sacrifices of children on behalf of YHWH in the kingdom of Judah! These comments are also in line with the previous studies by George Heider (1985) and John Day (1989)[48].

For the exegete Thomas Römer, behind Moloch is clearly hidden the word Melek, "the king" in Hebrew, which designates YHWH in many biblical passages such as **Is 6**: 5; **Jg 8**:23; **1S 8**: 7; **Ps 24**:10; **Ps 29**:10, etc. The word Moloch would come from a tendentious interpretation carried out when one vocalized the biblical texts[49].

A small linguistic parenthesis: we never cease to note the Hebrew origin of the word Melek (king) without however specifying its Akkadian origin in the form Maliku (king, prince), itself coming from the Sumerian MÈL-ÉK ("the one (who possesses) the speech").

Let's continue and focus for a few moments on a rather disturbing episode relating to the invasion of Canaan during the time of Moses. In the Book of Numbers (**31**: 25-29), during their bloody conquest, the Hebrews sleep with Midianite women and suppress all males. Accordingly, Moses, under the influence of YHWH, orders the slaughter of ungodly women and asks to keep only the virgins that his men will share (sic). Then, YHWH and Moses make the accounts of the human captives and the beasts. It is a question of offering to YHWH. As the Hebrews massacred all the survivors and left only virgins, after a clever calculation, we understand at the end of the passage (**31**:40) that the priest Eleazar will have to offer thirty-two virgins in sacrifice to YHWH!! Several translations exist on this subject, here are the two most common. The version of the Second Bible seems more precise:

> "You shall take from the portion of the soldiers who went to the army a tribute for the Lord, namely, one in five hundred, both from the persons and from the oxen, from the asses and from the sheep and thou shalt give it unto Eleazar the priest as an offering unto the LORD [...] thirty-two for tribute unto the LORD."
>
> **Numbers 31: 28-29 + 40 - Bible Louis Segond**

"As offering for YHWH, you will take, from the part of the combatants

who made the campaign, one in five hundred of the people, of the big cattle,
the donkeys and the small cattle.
We will take this out of the half that goes to them,
and you will give it to Eleazar the priest,
as a levy for YHWH […] thirty-two in offering to YHWH."
Numbers 31: 28-29 + 40 - Jerusalem Bible

10. Captive Midianite women of the Hebrews soldiers. Thirty-two of them will be sacrificed to YHWH according to Numbers 31: 28-29 + 40. James Tissot, 1900.

This episode would be compared to the remarks concerning the practice of sacrifices at the time of Abraham. But where did such processes come from? For the conquest of Canaan, it is very clear, Râmose, former head of the armies of Pharaoh knew perfectly well to campaign against the enemy. No doubt he had realized it many times when he was in the service of Amenophis III, Akhenaton's father. His military strategies were then passed on to Joshua and his soldiers.

Regarding the voluntary sacrifice on the human person, it is more complicated. The examination is necessary; thanks to the elements identified below, you will gradually understand, and until the end of this study, its relationship with our famous Templars. The investigation is thorough, no detail should escape us.

Egyptology has found no proven trace of human sacrifice among the Egyptians. It would seem that in the days of Horus and the very first Pharaohs, human sacrifices were practiced on the enemies of the Followers of Osiris and Horus, but written evidence is sorely lacking. The enemy warriors (Seth's accomplices) were simply executed or their heads cut off. So where does this need to sacrifice humans come from in the clan of Moses, fresh out of Egypt? Better still, why did the Hebrews, son of Moses, sacrifice a red cow in their desert camp (**Num 19**: 1-10), a ritual resumed later in Jerusalem, precisely on the foundation stone of the “Foundation Stone”? Today, the Foundation Stone is located at the heart of the Dome of the Rock. Solomon would have placed the Ark of the Covenant there at the time of the First Temple. Abraham wanted to sacrifice Isaac several centuries before in the same place. The Templars carried out excavations here, this topic will be explored later...

A very good study by the Egyptologist Jean Yoyotte, on the theme of sacrifice in Egypt, tells us about certain enigmatic rituals. The Egyptian priest and historian Manetho (3rd century BC), reports that a daily rite still took place in his time in Heliopolis, which consisted of sacrificing three wax figures thrown into the fire. This type of “sacrifice” was well known. In the “Houses of Life”, true laboratories annexed to temples, schools of sacred sciences and techniques, or in the temples themselves, figurines representing a human or supernatural enemy were manhandled and burned, under sacramental conjurations. The image of red wax to be sacrificed was usually tied with a thread, struck with a spear, cut into pieces and finally thrown into the fire. Through these rites, the priests or priestesses were to prevent hostile

forces from harming the divinities ensuring the balance of the world and the security of the country. The “Book of the Slaughter of Apophis” fixes the use of red wax figurines representing Chaos in serpent form. The Ritual to “Overthrow Seth and His Accomplices” and the “Book to Protect the Divine Boat” were recited while brutalizing “an image of Seth depicted as a prisoner and made of red wax”. Other formulas using a figurine of a bound man, “made of red wax and anointed with the blood of a red ox”, were used against the enemies of the Pharaoh[50].

Several acts were considered during operations directed against the forces of evil, such as the immolation of red animals. Diodorus (I, **88**: 4) notes that “red oxen” can be sacrificed because of their color in connection with Seth-Typhon, the murderer of Osiris. Therefore, red characterized evil beings and things. A magical formula of the Middle Kingdom equates poisonous snakes with *“rebels of night and day, who wear red headdresses and are dressed in purple cloth”*. In the Late Epoch, the accomplices of this snake will be nicknamed the “red people”. The scribes of the New Kingdom wrote in red ink the cursed name of Apophis; those of the Late Era did the same for the name of Seth, thus transforming the god into a red hippo, a red donkey, a red dog, and even an individual “red in hair, scarlet in skin”. The search for red animals to be sacrificed in order to ward off evil proceeds in a parallel process[51].

Freckles were most likely one of the characteristics that made men, like animals, considered “associates of Seth”. On the other hand, every day, three wax figures were cursed, abused and destroyed in the temples, this figure corresponding to the three main moments of daily divine worship. These distinct moments marked the ceremonies where the sun stands in its three main positions, marking morning, day and night.

In the hypothesis of real human sacrifices at a remote time when one punished the accomplices of Seth, it is difficult to believe that one could have carried out in this rite three people per day, that is to say one thousand and ninety-five individuals every year! Not only does such an assessment not fit well with respect for Egyptian life, but such a cruel waste would involve a sacrificial debauchery disproportionately exceeding the number of immolations of large cattle that it was customary to practice in the temples, as Jean Yoyotte explains[52].

I ask readers to keep in mind this discovery which we will discuss later: Egypt knew its daily fires, like those of the Roman and Greek Vestals.

In the temple of Isis-Hathor, at Dendera, priestesses carried the sacred torch of Horus and officiated at the three main moments of daily divine worship. The moments when the sacred fires were renewed were moments dedicated to exorcism. The use of red statuettes or ritually sacrificed figurines repelled evil and especially Seth, the murderer of the good god Osiris. The fire also represented the Light bringer, “Horus the avenger of his father”, guarantor of the Light and the protection of the temple, his flame, his fiery eye assimilated to Venus, the one who puts to flight the red god from the desert.

Thanks to these different elements, we understand that Moses, and later his descendants from ancient Palestine, transformed the simple Egyptian rituals of the immolation of statuettes and the Sacred Purifying Fire into human burnt offerings for YHWH. As noted above, the largest child burner in the Near East was on the Temple Mount in Jerusalem. The Judean kings Ahaz and Manasseh (8th and 7th centuries BC) sacrificed their children to Moloch there.

It was not until a little later that Josiah, Manasseh's grandson, undertook important religious modifications in Jerusalem and Judah. He then dismisses all the priests of the Baal and Asherah deities and removes their objects of worship (**2R 23:** 4-5). Josiah also destroyed the abode of the sacred harlots in the Temple of YHWH, where the women wove veils for Asherah (**2R 23:** 7). He eliminates Jewish worship symbols and destroys Topheth, the great human sacrifice burner, where rulers sacrificed their children by fire in honor of Moloch (**2R 23**:10). South of the Mount of Olives, he also destroyed the local sanctuaries of Astarte once built by Solomon and cut the stelae and stakes of Asherah (**2R 23**: 13-14). Before focusing on the Templars and their discoveries, we will now discuss Kings David and Solomon as well as the situation of the Temple of Jerusalem from the past until today.

2. The Jerusalem of David and Solomon

Moses will end the Exodus on Mount Nebo where he contemplated the Promised Land (the land of Canaan) and where he died at the age of 120, according to Deuteronomy 34 and 35. Traditions claim that the former right hand of Pharaoh would have started writing the Pentateuch upon entering the wilderness (eg **Ex. 17**:14; **24**: 4), on Mount Sinai (**Ex. 34**: 27-28) and also throughout his journey.

Around the year 1000 BC. AD, David, young king of Judah and Israel, seized with his troops the city of Urushalim and made it his capital. It does not belong to Judah or Israel, and seems cosmopolitan. David does not drive out the original Canaanites and Hittites and thus creates an independent capital from which he can centralize all powers. There he piled up the booty and tributes collected during his numerous military campaigns in the neighboring kingdoms. He transformed his kingdom into an important economic and military power. The Bible claims that David also united the twelve tribes of Israel into one kingdom from Jerusalem.

Some assure that the divine name of the holy city would derive its origin from the Sumerian URU-SILIM “the city of good health (of peace)”, but there is no question of Sumer in this locality constantly conquered by the Egypt and Assyria, at a time when Sumerian was only practiced in writing by a few scholars.

From the Assyrian name Urû-Salîmu, the first Jerusalem was originally to form a very small village, the word Urû meaning “stable”. Urû-Salîmu translates to “the stable of peace” or “the stable of divine favor”. By a clever pun on the homophone Ûru, Ûru-Salîmu would translate to “the roof of peace” or “the roof of divine favor”. Without irony, many will much prefer the second translation...

According to legend, this city was founded by the Assyrian god Salîmu (Shalem) associated with the setting Sun and Venus. Then taken over by the Canaanites and the Semitic West, he embodied the god of Creation. It is found, for example, in the Ugaritic inscriptions of Ras Shamra in Syria. Son of El (the Lord) and Anat, he was the counterpart of his own mother the Akkadian goddess Ištar (Venus), double of Astarte.

In much of the ancient Near East, eastern Venus, daughter of Atargatis and Astarte, was honored with perpetual fire in temples. We often

notice, on old coins, a lit altar sheltered by a temple or by a roof. In Afek, not far from Byblos in Lebanon, on a certain day of the year, when we went to the temple of the goddess Ashtar to invoke her, we saw a fire appear in the air which sank into the river. This meteorite that fell in the Adonis river was likened to Astarte or Ashtar in person, in other words Venus, the Morning Star. She came from Ba'alat, a meteorite that pierced the Sky in a flame of fire. This meteorite engulfed in Lake Afek was then placed in the temple of the goddess. There is no doubt that the goddess was identified not only with the planet and the meteor, but with the Sacred Fire which burned on her altar. There can be no doubt that, in the temples of the oriental divinities, the miracle of the renewal of the Sacred Fire was perpetuated with the worship of Venus[53].

◆◆◆

David wishes to create a sacred temple to receive the Ark of the Covenant. However, being a warrior with blood on his hands, he cannot build the Temple in Jerusalem. The wise men still allow him to choose the location of the future building, to draw the first plans and to collect the materials.

11. King David dances before the Ark of the Covenant, James Tissot, 1898.

At the time of King David, there was the hill of Ophel where he created his own city. Located nearly 700 meters above sea level, the Ophel forms a ledge of land that extends eastward from the southeast corner of Temple Hill in Jerusalem. Thanks to its elevated position, above the valley, this locality constituted a natural defensive position. The Ophel corresponds to the early Zion on which David laid the Ark of the Covenant (2Sam. **6**: 10-12). King Hezekiah (716 to 687 BC) will strengthen the site with fortifications (2Chro **31**:10; 33:14 and Ne 3:26) which made it possible to resist the siege of the Assyrian army in 701 BC. AD Finally, Nebuchadnezzar II dismantled it in -587, during the capture of Jerusalem.

It was long thought that this story of Ophel was not based on anything very concrete until the early 2010s, thanks to the discoveries of the Institute of Archeology of the Hebrew University of Jerusalem, under the direction, since 2005, of Dr Eilat Mazar, granddaughter of archaeologist Benjamin Mazar and niece of archeology professor Amihai Mazar. Since this period, archaeologists have made spectacular discoveries, not only in Ophel, but also in the old town...

A large archaeological complex, dating from the time of the First Temple, was inaugurated on June 22, 2011, just south of the Old City of Jerusalem. According to archaeologist Eilat Mazar, these ruins of the city walls of Ophel correspond to the “water gate” mentioned in the Biblical Book of Nehemiah (**3**:26; **8**: 1; **8**: 3; **8**:16; **12** : 37). Mikvaot (ritual baths), store rooms, a watchtower, royal buildings, up to sophisticated underground water supply systems, and remains of public buildings along the retaining walls were also discovered on the Temple Mount. Eilat Mazar also notes the good conservation of the ruins and particularly that of the interior walls with a height of five meters. Avi Mashiah, who oversaw the conservation work, reports that some pottery found in royal buildings was blackened by fires from the destruction of Solomon's First Temple, destroyed by the Babylonians in 587 BC. AD[54], during the deportation of the Jews to Babylon.

In 2012, archaeologists working in the old town found a vast cistern. The ocher lime, found on the walls, characteristic of that used at the time of the First Temple. Its substantial dimensions: 12 meters long, 6 meters wide, and 5 meters deep, suggest that it could contain between 250 and 300 cubic meters of water. The cistern was probably intended for public use. According to Tvika Tsuk, the chief archaeologist of the Israel Natural Parks Authority,

this huge reservoir, located not far from the Temple Mount “was surely to be used for the daily activities of the Temple, and later, for the pilgrims who flocked”. These excavations are part of a project that uncovered a Second Temple drainage channel from the Shiloah Pool to the north of Robinson's Arch. This canal crosses the ancient city from north to south, parallel to the Temple Mount. This canal had also served as a refuge for the inhabitants of Jerusalem during the destruction of the Second Temple[55].

The year 2012 will have brought its surprises with the disclosure of a massive structure already detected in 2010. Indeed, among the discoveries of Ophel, it was unearthed an impressive wall 70 meters long and 6 meters high. The wall has been dated to the 10th century BCE, and all indications are that it was built by King Solomon as mentioned in 1Kings **3**:01. The Holy Scriptures states: *“... and the house of the Lord, and the surrounding wall of Jerusalem”*. Speaking at the official inauguration ceremony, Dr Eilat Mazar once again reports “that a fortification both highly skilled and very sophisticated was built by King Solomon”. This wall contains the largest hewn stones from the First Temple period ever found in Israel[56].

Another discovery made in the Ophel area: during the summer of 2013, Eilat Mazar unveiled the “Ophel's Treasure”, made up of a collection of 36 gold and silver coins comprising a large medallion over 10 centimeters on which are engraved a Menorah, a shofar and a scroll of papyrus. We also count, among the finds, an imprint of the seal of King Hezekiah with the inscription “*Belonging to Hezekiah, son of Ahaz, king of Judah*”. There is also a sun with its rays (like that of Akhenaton) surrounded by two wings in the manner of the Egyptians, and two Egyptian Ankhs, symbolizing eternal life.

12. Impression of the seal of the Egyptianized King Hezekiah with two Ankhs, symbols of life.

Being old, David wanted his son Solomon to become his successor as king. The sovereign then asks Zadok and Nathan the prophet to anoint Solomon with the holy oil. The Hebrew word for “anoint” and “anointing” is Mashiyah. Strangely, this term evokes the two Egyptian words used to name a crocodile: Mesah and Meseh. The association between the anointing and the crocodile recalls the ancient Egyptian rite of the coronation ceremony of the Pharaohs which took place in the temple of the crocodile god at Kom Ombo, where the priests used crocodile fat as a royal anointing. This word is not unrelated to the Messiah. During my investigation with Freemasons, one of them pointed out to me that the coronations of the kings of France were carried out in Reims in an esoteric way. The oil consecrated in the holy bulb, and then mixed with the holy chrism, would have been crocodile fat as in the ancient Egyptians! In the last historical accounts, the oil was presented in the form of a dried balm. It should be considered that this kind of process, undoubtedly inspired by Râmose (Moses), also operated in Jerusalem in the same way.

The Holy Scriptures present Solomon, king from 968 to 928 BC. AD, as continuing the work of his father David by building a sanctuary for the one God and for the Ark of the Covenant. Considered the greatest among the wise, Solomon is instructed in the *language of birds* (Quran **27**:16), that one of the initiates. Cultivated, even some would say “a magician”, he is also conceded the mystical Love of women, that detailed in the Song of Songs of the Old Testament.

According to the First Book of Kings, Solomon multiplies the size of Jerusalem by launching a vast program of constructions. Initially, the village of David encompassed 3 hectares at most; that of Solomon would reach 14 hectares all around the hill of the Temple and later 240,000 square meters. Archaeologists evaluate it, at best, to be nearly 1,500 meters / almost 1 mile long and 70 meters / 76 yards to 100 meters / 109 yards wide. Field research reveals small establishments with limited expansion. Yet despite the discoveries made at the site of Ophel and in the ancient city, according to archaeological records, the population of David and Solomon's time was small, and lived in an unrelated area to the biblical version, where the people of Judah are described as living in a vast urban center organized according to a great state.

However, to protect themselves from the desert and neighboring nations, the kings of Israel surrounded Jerusalem with ramparts pierced with eight gates. In Solomon's time, many caravans traveled between the Euphrates and Egypt, Phenicia and the Red Sea. Thus, taking the shortest routes, both convoys and isolated groups necessarily passed through Jerusalem[57]. We will see this a little further on, but the Templars, in turn, were going to take some of these routes to carry out some excursions...

3. The Temple Mount

The only information available on the design of the Solomon's Temple is found in the Old Testament, particularly in the Second Book of Samuel, the First Book of Kings and the First Book of Chronicles. We also find a few in the Koran.

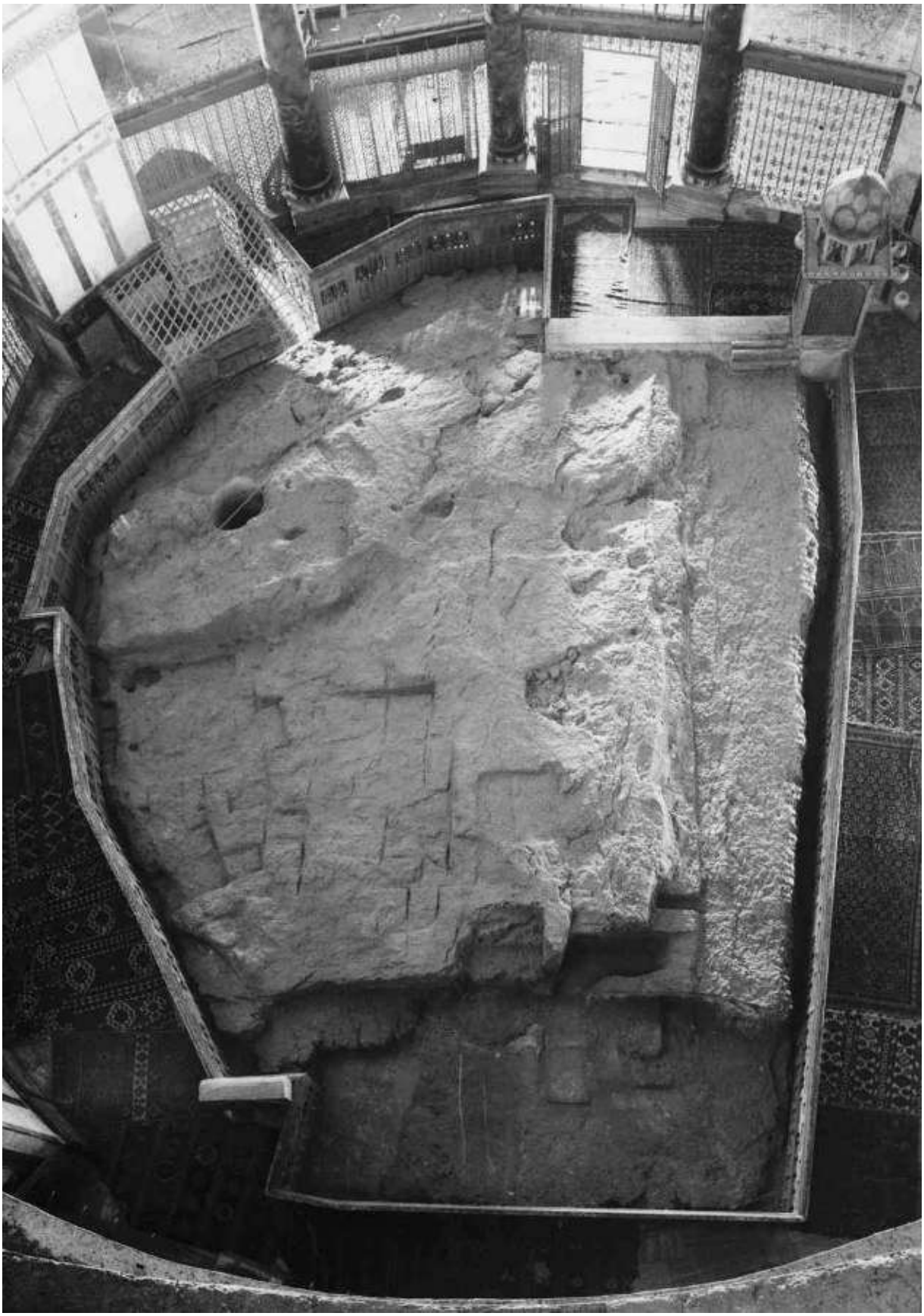
13. 3D reconstruction of the first Temple of Solomon according to biblical indications.

Solomon embarks on the construction of the Temple. He enrolled 30,000 Israelites divided into three groups of 10,000 workers. The mountains of the kingdom of Judea have few trees, so Solomon asks Hiram of Tire for help who provides him with cedar wood as well as craftsmen. The work began with the cutting of wood in Lebanon while 80,000 men were sent to the mountains to extract the stones for the foundations and walls of the Temple. Solomon brought from Lebanon a certain Hiram[58], an expert craftsman in brass, no doubt sent by the king of Tire himself. Son of a widow, he carried out all the works ordered by Solomon, including the famous bronze casts of the two columns of the Temple, Jachin ("he established") and Boaz ("with force"), as well as the basin (the sea of brass), supported by twelve oxen, and intended for ablution of priests.

The Temple of Solomon will be 30 meters / 32 yards long by 10 meters / 11 yards wide for a height of 15 meters / 16 yards. Magnificent in its shape and materials, it had many rooms. The walls and floors were covered with gold. The priests brought the Ark of the Covenant, which remained there for over three hundred years without being touched by the hand of man.

The successive temples of Jerusalem were located on the Temple Mount, in Hebrew, Moriah (ordained / considered), name given to the mountain range on which is the Foundation Stone the Even Hashtiya (the foundation stone) of the Holy of Holies of the various temples of Jerusalem. Today, the Foundation Stone is located at the heart of the Dome of the Rock. As we have seen above, the Ark was placed in this location, but it is also here that tradition locates the binding of Isaac, when Abraham wanted to sacrifice his son. As a reminder, it is still there that children were sacrificed for YHWH. Among Muslims, this rock would also be the place from which Muhammad ascended to Paradise. During the second Temple, when the Ark was no longer present, the high priests used the Foundation Stone, by the use of fumigations and sprinkles with blood, during the bloody sacrifices of Yom Kippur.

14. The Foundation Stone or Even Hashtiya (the foundation stone) of the Holy of Holies of the various temples of Jerusalem. This rock can be found today at the heart of the Dome of the Rock, also known as the Mosque of Omar. Photograph from the early 1900s.



Unfortunately, no trace of the famous Temple remains today. Located in the east, on the highest point of the mountain, the ancient Temple area includes two of the most glorious monuments of Islam, the al-Aqsa mosque and the Dome of the Rock. For religious reasons, thorough excavations are impossible there. The old building seems to be covered by the foundations of more recent constructions. According to the indications of the Jewish historian, Flavius Joseph (the Jewish War V, 184-226; Judaic Antiquities, XV 380-402), Herod the Great had his gigantic temple built on the vast artificial platform built on the natural rock, at the very site of the famous original temple of Solomon, over a thousand years old. Between 19 and 12 BC. AD, Herod also built the huge “Roman-style” esplanade still present today. As archaeologist Israel Finkelstein points out, the original mount was surrounded by an enormous retaining wall, including the Western Wall or Western Wall. The interior surface was completely leveled, filled in with fill, and supported by arches and vaults. The south-eastern corner of the structure rests on thirteen rows of 9-meter high pillars. Popular tradition places there “the stables of Solomon”. All previous archaeological levels are destroyed; it seems impossible that vestiges of the time of Solomon could have survived works of this magnitude[59].

According to post-Zionist historian Shlomo Sand, if a temple existed in this location, it had to be pagan! The Jewish faithful could not also access the Temple Mount without bringing with them the ashes of a red cow, he adds[60]. This strange ritual is found in the Bible in chapter 19 of Numbers. Indeed, it is part of the ordinances of YHWH to Moses on the sacrifices for priests and Levites. The sacrifice of the red cow by fire brought ashes intended for the ritual use of the community for lustral water and to clean clothes. It was a sacrifice to ward off sin.

We have already discussed it above, this type of ritual came from Egypt where a red cow (symbol of the desert and of Seth) was sacrificed to repel evil. But in the minds of the ancient Jews of the time of the two Temples of Jerusalem, the ritual of the sacrifice of the red cow no longer repelled the god Seth, it simply rejected the land of Egypt embodied by the celestial cow, the Goddess – Mother Hathor, image of Isis and Nephthys. We will talk at length about the Egyptian cow Hathor in this survey; its aura and its power will have simultaneously touched the Order of the Temple to a point that no one can yet imagine... A few weeks before closing this file, an ancient Sumerian tablet stood in my way. It tells of the death of a young

virgin, of a goddess assimilated to a red cow. His disappearance caused commotion and disaster in the East. Who could have imagined any connection with the Templars and the Grail? You will be the first to understand its meaning.

4. The cult of the Black Stone and the Mother Goddess in the Middle East

According to information from chapter 11 of the First Book of Kings, Solomon valued women and had a royal harem in which there were 700 wives and 300 concubines. Many of his wives did not believe in YHWH and prayed to Astarte, the Queen of Heaven or even her double Asherah; some will just say that they worshiped idols. “Solomon went to Astarte”, adds the Bible (11: 5), should we be surprised?

The old Muslim texts (Sunnah or "Rules of God") are clear: the Prophet Muhammad recommended initially directing prayers towards Jerusalem and the Temple Mount. It was only in 624 of our era, after a revelation, that Mohammed decided to turn henceforth to the Kaaba of Mecca, namely the cubic sanctuary where the betyls or meteorites were venerated. Before the advent of Islam, there were 24 Kaabas in the Arabian Peninsula, but the one in Mecca seemed revered by all tribes. If we look closely at the case of the Black Stone of Mecca, placed at the corner of the Kaaba, we can clearly see the shape of a vulva...

15. Ancient casket of the Black Stone of Mecca kept at the Topkapi Palace Museum in Istanbul. Photograph by Mwanasimba.

The veneration of the celestial Bethyl stones (from the Hebrew bethel “sacred stone”) is a very ancient custom whose traces are lost in the most distant Antiquity. The Black Stone of the Kaaba comes from a pre-Islamic cult that is widespread throughout the Middle East. Many stones passed through to have fallen from Heaven had retained from their crossing through the celestial abyss a special virtue and the ancients held them responsible for miracles. From Rome to Greece via Egypt, this kind of black stones was systematically associated with the Mother Goddess.

Superstition even attributed to these stones the ability to still move at certain times in the air, in the middle of a ball of fire, as when they fell. It is undoubtedly because of this that they were associated with living divinities, and that they were called betyl “animated stones”. The color was almost always black, a mark of their igneous and sidereal origin. This is how the cuneiform inscriptions mention the seven black stones worshiped in the main temple of the city of Orchoéen in Chaldea, betyls personifying the seven main planets of our Solar System[61].

In Mecca, before Islam, the Quraish tribe worshiped a triad of female deities: Allat, Al-Uzza and Manat. The members invoked their names during their tours around the Kaaba. According to the Arab historian Ibn al-Kalbi (739-819), the Quraysh used to go around the Kaaba declaring: *“In the name of Allat, Al-Uzza, and Manat, the third idol. They are really the "Al-gharānīq" (women of superior status) whose intercession must be sought.”*. For the Nabataeans, Allat was the mother of all gods, while for the other Arabs, Allat, Al-Uzza and Manat formed the daughters of Allah and served as intermediaries between God and men.

In the past, the sacred stone was celebrated by seven naked priestesses who gravitated around this stone seven times, once for each of the seven main stars of our Solar System[62].

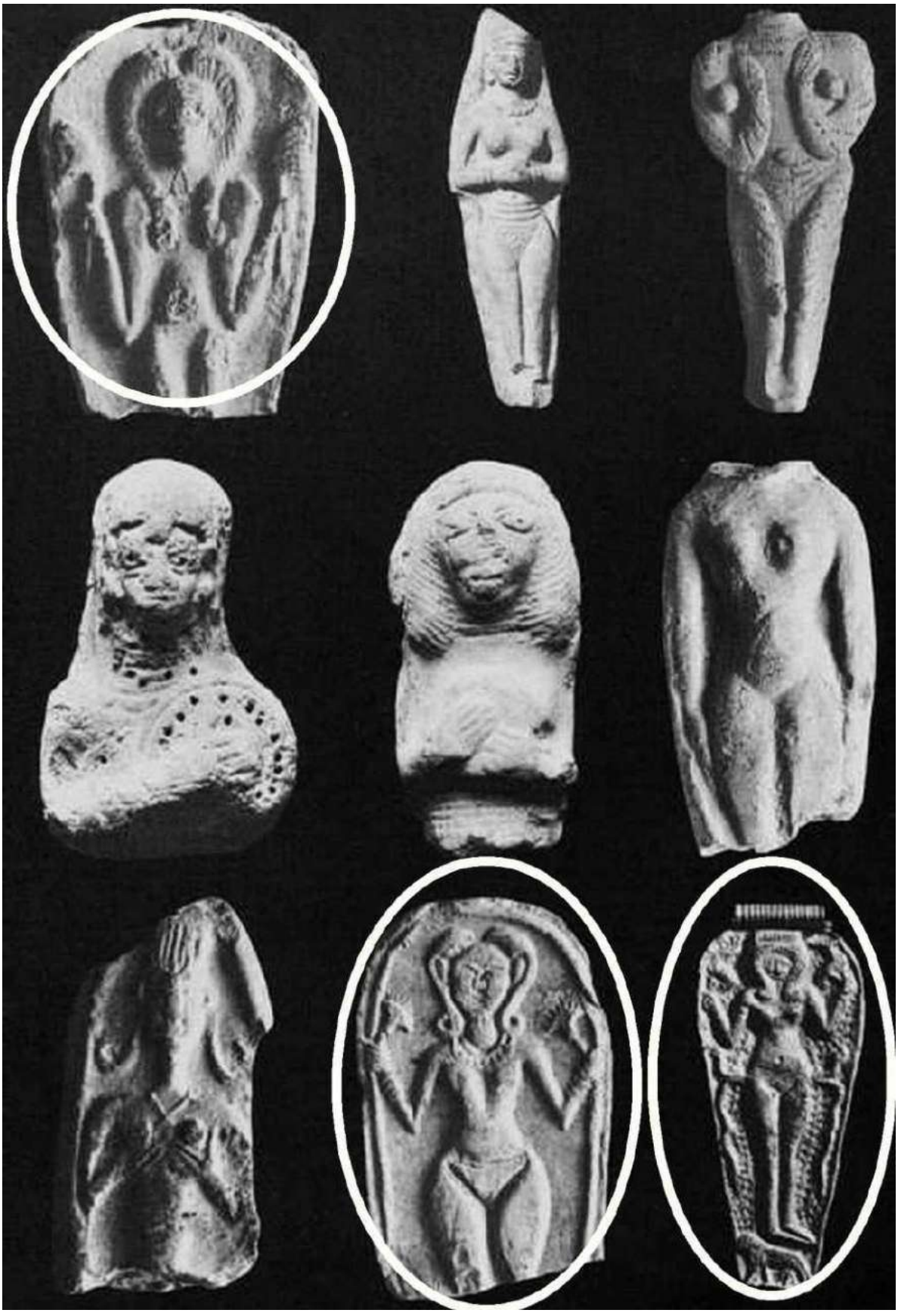
Even today, those in charge of the Kaaba are called “sons of the Old Woman” or “sons of Sheba” in Arabic. The goddess Allat had a nickname: Saba, pronounced Shaybah, meaning “Midwife” or “That of ancient Wisdom”. Before Islam, the keepers of the shrine were priestesses called Bathi-Sheba, “daughters of the Ancient Midwife”. Muslims have kept the cubic shrine, and still revolve around it, as in the days when the Mother Goddess was worshiped[63].

◆◆◆

As we know the Jerusalem’s history, in the legendary days of David and Solomon, comes down to struggles against external attacks from neighboring empires, just as priests and prophets began a battle against idolatry. In any case, this is what the Hebrew religion wants us to believe. Once again, the excavations and even the Bible give us a very different answer.

The goddess Asherah seems present, not only with Baal, but particularly alongside YHWH, from the 9th century BC, as evidenced by the site of Kuntillet Ajrud, located in the northeast of the Sinai peninsula. An inscription mentions YHWH de Teman and his Asherah, which indicates that the ancient inhabitants of Judah were not monotheists as Moses wished; they associated a Mother Goddess with their national god YHWH and even gave her the role of consort. Asherah designates the sacred tree, the stele or the stake erected in honor of the Mother Goddess. In the Bible, the terms Asherahs and Astarte designate the feminine and divine manifestations that the holy texts condemn.

16. Several forms of the queen of Heaven, Ashera, heiress of Astarte or Ištar of Babylon, all patron of love and war. We will notice the figures circled in white strongly inspired by the Egyptian goddess Hathor whom we will talk about at length in this study.



During the invasion of the ancient region of Canaan and their conquest of “the Promised Land” under the command of Joshua, the Hebrews slaughtered every living being with the edge of the sword. They left no survivors (cf. **Jos. 10**: 28-40). In several large Canaanite cities, the population worshiped the goddesses Ashtoreth and Asherah, as well as their consort Baal or Bel, derived from the Sumerian ÍL or EL (lit. “The one who is high” or “the one who shines”). In the ancient Hebrew conception, El had a divine son called YHWH, just as the great god An, an imposing figure in the Sumerian pantheon, came from illustrious Ušumgal (great dragons) ancestors. However, the monotheistic conception of YHWH absorbed the functions of El quite quickly during the time of Kings David and Solomon.

Despite the Levites' warning and their violent campaign against the Queen of Heaven, many Hebrews found a special attraction for the Goddess. For a large number of them, the latter doubtless reminded them of the religion of their ancestors coming from Egypt where one venerated Isis and Nephthys, respectively the virgin and the prostitute, under the features of the goddess-cow Hathor or Bat. Both were mothers and mistresses of the solar son, Horus. This detail will probably not have escaped the Templars, we will come back to this topic later.

Asherah was the principal goddess of the Canaanites, both wife of El and mother of the gods. Like the Egyptian Isis-Hathor, Asherah was linked to the birth of the Canaanite rulers and she embodied their mother and nurse. We have found several tombs in the kingdom of Judah where women wore Asherah's wigs. Wig reminiscent of that of the Egyptian goddess Isis-Hathor! Obviously, Ashera forms a mixture of the Egyptian goddesses Hathor and Bat, Inanna among the Sumerians, Ištar among the Babylonians, Ashratum from the paleo-Babylonian texts or even from Astarte that can be found throughout the Middle East.

This exaltation of Asherah between the time of the conquest of Canaan until the fall of Jerusalem in 587 BC, can be found even with King Solomon who introduced it to Jerusalem. An imposing center of Asherah worship was established in the region of T'anachim, south of the valley of Jezreel, under the leadership of Solomon's court.

In addition, we have found thousands of figurines of goddesses produced in large quantities in bronze and ceramic in Israelite sites. The American archaeologist, William G. Dever, takes stock of the situation in an

in-depth study and adds that most of the figurines reveal a naked female silhouette, with exaggerated breasts, sometimes even represented pregnant or breastfeeding a child. But there remains an important difference between the figurines coming from the Israelite sites and those discovered in the pagan Canaanite sites: one does not find, in the part located under the size of the Israelite figurines, the explicit details characterizing the Canaanite objects; indeed, the part located under the size of the Israelite figures forms a simple column, a stele or a stake. This is not the case with pagan Canaanite objects where the Mother Goddess (Asherah, Anat or Astarte) finds herself strongly sexualized by erotic love or childbirth. In the Israelite figures, it is only the aspect of Dea Nutrix (the nurse goddess) that is highlighted[64].

This “sacrilege” would last more than 500 years. In Jeremiah's book is a particularly revealing passage, points out Merlin Stone, professor of art history. The incident takes place in a Hebrew colony in Egypt around 600 BC. The religion of the Great Goddess and the worship given to her, even by the Hebrews of that time, is not presented as a new religion, but as a custom once adopted by the Hebrews in Jerusalem. The excerpt suggests that this is a religion of women, although the Levite responsible for writing the biblical text carefully insists that it is the husbands who hold the authority while emphasizing on the patrilineal kinship system in the response presented by the Heavenly Queen worshipers themselves[65]:

“Then all the men who knew that their wives were praising foreign gods
and all the women present - a great assembly - with all the people established
in the land of Egypt and in Patros, made this response to Jeremiah:
“Regarding the word that you addressed to us in the name of YHWH,
we do not want to listen to you; but we will continue to do all that we have promised:
offering incense to the Queen of Heaven and pouring libations to her,
as we and our fathers, our kings and our rulers,
in the city of Judah and the streets of Jerusalem.
So we had enough bread, we were happy and we saw no misfortune.
But since we stopped offering incense to the Queen of Heaven
and pouring libations to her, we have had enough and perished by sword and famine.
Moreover, when we offer incense to the Queen of Heaven and pour

libations for her,
do you think that it is without the knowledge of our husbands
that we make her cakes which represent her and pour libations for her?”
- Jeremiah 44: 15-19

17. Several terracotta idols of Ashera, generally associated with the cult of fertility. Iron Age: 1000-700 BC AD, kingdom of Judah. Israel Museum, Jerusalem.

The regular reversals of the cults of goddesses or idols illustrate their importance to the sons of Israel. Throughout the East, these divinities, under their various names, systematically embodied fertility goddesses, guarantors of the continuity of human and plant life. From the depths of Africa, passing through Egypt to the banks of the two biblical rivers of Mesopotamia, the archetype of the Mother Goddess remained strictly the same. Taking on the roles of mother, wife or mistress at the same time, she periodically mourned the disappearance of her lover, whose fall brought the decline of the forces of nature. The latter was always subordinate to her because of his young age. Then the loving goddess lamented, implored the gods and even descended to the depths of an underground dungeon in search of her beloved to raise him up and restore the lost royalty... She alone held the power of the life-giving flame and could bring the Sacred Purifying Fire. Then she celebrated her nuptials with her “son” and lover. The sacred marriage was consecrated annually to ensure the renewal of the forces of life constantly challenged by the forces of evil that had to be repelled at all costs. Finally, in the large blue bed, the two lovers met to restore the country’s balance.

The goddess was at the heart of a drama that only she could resolve. All history books, and particularly those centered on the theme of Babylon, evoke this pagan ritual preserved in ancient Mesopotamia. But who really understood it? One way or another, the Templars discovered this tradition of which we find important echoes in Pharaonic Egypt. Sumer and Babylon explain the outcome of this story to us, but the land of the Nile brings us the motive, the reason why the drama took place. As we are going to discover, the stubbornness of the Templars to travel around Egypt to collect a hidden tradition (Egyptian Gnosis) as well as objects of worship, shows us that they took this story very seriously. It is for this unique reason that the Holy Militia of Christ imposed spitting on a crucifix and the denial of the crucifixion of Jesus when they were received into the Order. We will discuss this subject later.

So, what exactly did the Templars learn or discover? The shadow of an ancient goddess, derived from Isis-Hathor, still hovered throughout the Near East, and even in Jerusalem, when they arrived in the Holy Land. This is what we will gradually discover through the hidden history of the founding of the Order of the Templars, while passing through the enlightened point of view of a senior officer of Freemasonry...

Part 2 THE TEMPLAR KNIGHTS IN RESEARCH OF THE DIVINE PRESENCE

1 Secret origins of the Temple Order

This fascinating subject has been covered in abundant and countless books. Let us not lose sight of our progress on a path loaded with well-kept secrets. Who says secrets, necessarily says lack of direct and verifiable evidence. However, it was, on my side, unthinkable to fall into the trap of launching into pure speculation without consistency.

Dealing with subjects like the secret origins and hidden knowledge of the Templars was bound to attract a crowd of curious people, but also of envious people – too eager to announce my hypothetical failure. However, I had a major advantage, that of knowing the purpose of this investigation.

When one launches into research, one searches in all directions in order to obtain “the supreme Grail”, that is to say the discovery of size which justifies all the efforts. This was not my case, thanks to my various researches on the Grail started since the beginning of the 1990s. This gigantic adventure of human thought had directed my steps towards an interpretation very different from that commonly propagated in books.

This pathof the ancient Grail delimited the realm of illusions to guide me towards a harsher version and inseparable from the sacrifice where the shed blood is transformed into a healing agent.

This path undoubtedly transformed my life and projected me into a universe where the Light remains blinding, forever. Like an investigator returned from the abysses of the heavens, I just had to pick up the fossils littering the path, they alone could explain the presence of the famous Templar head, the Baphomet, partly responsible for the fall of the Order of the Temple… Patience…

1. Presentation of Tau Eléazar’s point of view, senior officer of Freemasonry

As indicated in the introduction, in order to obtain as much information as possible for this investigation into the obscure origins of the Templars, I sought the enlightened opinion of the Freemason Tau Eléazar.

A.P .: Tau Eléazar, thank you for participating in this interviews on the Templars and the Grail. Could you introduce yourself in a few words? Which lodge initiated you and what is your degree of initiation?

TE.: "It is with pleasure that I will answer your questions, in order to enlighten the public on this hermetic environment that is Freemasonry. I will therefore answer in such a way as to enlighten while keeping a discretion due to my commitments, I want to clarify, but in no way to reveal. By using the term “to reveal”, we enter head-on into Masonic symbolism. Indeed, to reveal means to lift the Veil, therefore I will give you information of what there is has behind the Veil, but I will not take you behind the Veil. I have long years of Freemasonry behind me, I have been initiated into many rites... all with specific symbolism. The ranks that I have, my "degree" in the Masonic order does not matter, because we are not here to talk about me, but, I remind you, to enlighten the layman. Let's say I'm high enough to know what I'm talking about. But beware, being in high places does not make you look down on people... No matter how “elevated” a brother is, he learns one thing, that he will remain an eternal “apprentice” (first grade in FM).

When you are layman and you discover a certain knowledge, you only look for the extent of your own knowledge which increases, and brings you a certain pride. Then, one day, you become aware, no longer of the extent of your knowledge, but of the extent of what you still have to learn, to discover, and you then discover the meaning of the word “humility”, because knowledge must lead you not to pride, but to humility.

Freemasonry believes in a creative principle and this is where we get to the heart of the matter. But who is this creator? Is it about God?

Opinions are divided and this question divides. You may be asked if you agree with this principle, but you may also be asked if you are a good Christian.

Christianity has only one God, and yet there are many Churches, Catholics, Protestants, Orthodox, Evangelicals, Copts, Maronites and so on. Within orthodoxy itself, there are branches such as the Orthodox Church of France, which is not the same as the Russian Orthodox Church or the Greek Orthodox Church, Romanian etc. Yet everyone prays to the same God, and all are Christians.

In Freemasonry it is exactly the same principle. Everyone agrees on the divine creative principle, but everyone wants to honor it in their own way, unfortunately believing that he is right and the other is wrong. Christendom is divided, so is FM.

I guess that what I am going to say will not be recognized by everyone, and I think it is very good so, because everyone must have their opinion. Where it gets complicated is in understanding, disagreeing with someone is healthy and opens up horizons, being against someone’s words is unhealthy and shutting off the horizon.

It's a bit like divorce, which of the two is right? Well both are right, only the way they look at it is necessarily different.”

A.P .: Can you tell us what allows you to freely discuss these subjects, given that when someone took part of Freemasonry, each individual must take an oath not to disclose anything. Or is it a legend?

TE.: “No, it is not a legend, but the oath exists above all to impress the layman. When you enter Masonry, you go through three “blue” grades, which are apprenticeship grades. The three blue grades are “apprentice”, “journeyman”, “master.” During this apprenticeship, no one can be sure of the student's feelings, of his true values, so you make him take an oath. These oaths promise you the worst abuse if you reveal lodge secrets, such as “the slit throat”, but it is above all to impress the newcomer. This oath itself falls into disuse as the student “advances”, once you are familiar with the concept of Masonic spirit, it is natural not to reveal anything.

It is often thought that a Freemason does not have the right to

disclose his membership in FM. It is more nuanced than that, if you want to say that you are part of it, say it, as long as it is not out of vanity, on the other hand, it is forbidden to reveal the name of another brother and sister, again it is not a matter of oath, but of common sense."

AP: Considering the current information available on the subject of Freemasonry, both in so-called "conspiracy" works as well as on the Net, one often finds quite satanist allusions, suggesting that the Freemasons are implanted in the most large governmental bodies and that they would practice black magic and the occult sciences to achieve their control objective. The subject is important and we would tend to think that we are facing too much information, for some part could be nonsense. Would it be possible to get your sincere opinion in relation to what you have seen and know about these subjects?

TE.: "Unfortunately the record is quite bleak and there is some truth in what you say. Once again, the fault is not with FM, but with the Men who govern it. The Masonic Fraternity is, and I cannot repeat it enough, a beautiful and useful thing for Men of Good Faith. Unfortunately, there is an energy that breaks beautiful human nature, namely "Power"!

Power is an addictive parasite, like alcoholism: the more you have, the more you will need. When you seek to join a lodge, because it is known to be composed of eminent men of power or influence, the damage is done. Seek to enter a lodge, for the Venerable is the mayor of the village, and this is the best way to get your building permit, and you become the worm in the apple. Power is intimately linked to Vanity, which is the second cancer of fraternity after Power. History has proven to us, (but I do not want to dwell on the subject because the reader would get lost) that the seriousness of the lodge depends on the seriousness of its Venerable (the leader). Many lodges, perfectly representing the Spirit of their creator, ended up mutating completely and ended up conveying an energy that was strictly different, if not the opposite, from the original ideology. A famous occultist lodge created in 1888 by W... eventually fell apart, creating sub-lodges, each claiming to have the original "knowledge". One of his students with a name unfortunately known in the occultist world, he became Venerable, gave

this line a reputation for its deviances and its sexual rites, proof that each lodge ends up resembling its Venerable. If the latter transmits the Masonic Spirit, all will be well, if he takes advantage of the lodge to transmit his own faults, or to satisfy his own deviations, the lodge becomes deviant.

Disagreements and splits in the lodges are more frequent than you might think, it happened nowadays, in a large lodge, very recently... But that one who has never sinned...

We must avoid generalizing, FM has always aroused a certain mistrust, mistrust of the unknown. The people have always been afraid of what they do not know, and have the unfortunate tendency to believe that if the FM are hiding, it is because they are doing things shameful, but in fact, it is simply because most of people are not ready to hear what is being said in the lodge. Not too long ago, anyone who advocated heliocentrism in public was sentenced to death for heresy. I'll let you meditate on it.”

2. The Order of Amus and the Brotherhood of the Serpent

Digging deep into written sources and oral traditions relating to the hidden history of the founding of the Templars Order, we find a secret organization called Amus. The subject seems fairly recurrent among FM insiders, despite the too rare information available to the general public. In order to start this new search, I once again asked Tau Eléazar for advice:

> **A.P .: When it comes to the founding of the Templars Order, the name of a secret organization appears, that of Amus. This fact seems to be taken for granted, but very little information can be found on this subject. Have you heard of it? If so, what can you tell us on this subject?**
>
> TE.: "It is in Toulouse, within a monastery, that in 804 a certain Sieur Arnaud, founded the Order of Amus. The lodge developed very quickly and its ramifications spread rapidly, going as far as in Bruges. Among its leaders were found people such as the monk Gerbert d'Aurillac who became pope in the year 1000 under the name of Sylvester II. The Count of Toulouse, Raymond de Saint-Gilles, as well as Godefroy de Bouillon in were also part, as well as… the nine knights at the origin of the foundation of the Order of the Temple.
>
> You don't create an order without a reason. If Sieur Arnaud, founder of the Order felt that need, it was because he had gone in search of the Solitaires, or Order of Kadosh, another famous order, that he had met them and had the honor to be initiated by them. The Order of Kadosh had contacts in the Holy Land with the Order of the Canons Hospitallers of the Holy Sepulcher, the origin of which we owe to Godfrey de Bouillon himself. You see, the initiatory orders were already very widespread in those remote times, which proves that the initiatory principles have always existed, because we can go further still, all the orders that we are talking about are related, and that take us back to the Brotherhood of the Serpent, of which Enki was part of, but that is another story..."

The Brotherhood of the Serpent Enki… What are we talking about exactly? Especially in words taken from a member of Freemasonry. We have to take a quick leap into Antiquity to see a bit of an answer.

Within the framework of the mythology of ancient Iraq, the scribes of the clay tablets considered the narrative background as a historical fact, so much the myth rested in their eyes on a fact actually produced in the distant time of the gods. In ancient Mesopotamia, the understanding of the ancient Serpent (MUŠ) was transmitted in the Houses of Wisdom or É-ABZU in Sumerian, literally É-AB-ZU “house of the abyss of knowledge” or “house of cavity of knowledge”. Most of these Houses of Wisdom consisted of cisterns of sacred water, unearthed by archaeologists in the temples of the great cities of Sumer, Babylon and Assyria. Each was used during initiations to knowledge drawn from the thousand-year-old teachings of the Serpent Enki-Éa – god of earth and water[66] – divine prototype of the two paths or pillars of the temple. We have found this kind of aquatic structures, for example, in Eridu, Aššur, Bahrain or in the Apsu park in Babylon, near the temple of Enki-Éa. Annexed to the Houses of Wisdom, there were often university residences such as the Bit Mummu, Enki-Éa's science house or even the houses of the tablets where knowledge was engraved in clay.

18. Purification basin in Bahrain, in the Persian Gulf. It was intended for purification ceremonies, baptisms and other rites.

The cisterns and purifying basins of Antiquity are found more modestly today in mosques and synagogues (or synagogue annexes), sacred places where practitioners must purify themselves by performing ablution or even ritual baths before communicating with the divine. We also find this same concept in baptismal fonts and holy water fonts in Christian churches.

In a previous essay, *The Last March of the Gods* (2013), I made available to the general public my translations of the texts contained in the *Book of the Beginning of the Primordial Age of the Gods*, engraved on the walls of the temple of Edfu . I remind readers that, for several centuries, many historians and even Egyptologists have minimized the knowledge of the ancient Egyptians by relegating to fables and legends the Egyptian version of Atlantis. These texts are now available in almost all of this work. This monumental work of several years aroused no interest from the press specializing in Egyptology, history, religion or others. This shows all the lack of interest that my research had in my country, France.

In these sacred compositions, written by Thoth himself, appears on several occasions (E.VI, 183,10; E.VI, 184,2 and E.VI, 177,11) an aquatic temple called Bu-Henem, litt. “Cistern’s Place”. This is the earliest historical record of a temple of this type dedicated to the power and glory of the great earthly god. This temple is not in Egypt, nor even in Mesopotamia, but in the middle of the Atlantic, in Mertit (“*the pieces of earth*”), namely the western islands where the ancient Egyptian gods settled there a long time ago. It is about Atlantis taken up later by Plato on the basis of information drawn precisely from Egypt.

As in Mesopotamia, the sacred cistern Bu-Henem (the Place de la Cistne) is annexed to the temple of the god of the Earth called Tanen, more commonly known as Osiris or Ptah in Egypt. From this Ptah, derives the Egyptian name A'amenptah (the great and stable place of the maker), a fantastic place which will become the other world of the gods, this Egyptian notion of afterlife, have been recycled into “Atlantis” by Plato.

We saw in *The Last March of the Gods* that, to this day, the only one known Abzu’s type temple remains are the Osireion of Abydos. This aquatic edifice would be a copy of the Bu-Henem (Place de la Citerne) of the Atlantean texts engraved on the walls of the temple of Edfu. The city of Abydos is called Abdju in ancient Egyptian, a term generally translated as “the hill of the reliquary”. A semantic shift from Abzu to Abdju seems

obvious. The Osireion once stood under a hill – a true image of the main Atlantean mound. The holy building contained the most sacred reliquary in Egypt: the head of Ptah-Osiris, cut off by his enemy Seth. We have also confirmed in several essays the common identity of the Egyptian god Osiris and his Mesopotamian equivalent, Enki-Éa[67]. The demonstration is relentless.

So, some readers will doubtless wonder what relationship exists between the aquatic temples of Enki-Osiris and the Order of Amus, in connection with the founding of the Order of the Templars. In ancient Mesopotamia, the E-AB-ZU cistern temples (houses of the abyss of knowledge) offered two different paths that the initiate could take in order to access the divine. The Sumerian homophony play on words allows us to understand this mystery, that remained hidden to this day. The water path was referred to as A-MUŠ (the Serpent's channel), it granted the initiate the A-MUŠ (the Serpent's Source or Water[68]). For its part, the dirt road was called Á-MUŠ (the Serpent's arm) and opened the way to Á-MUŠ (the Serpent's Power or Strength[69]). Each of these paths led to the Divine Light embodied by the god of Wisdom Enki-Éa present on the central island of the water house surrounded by canals and sacred stones. By taking these two paths in turn, the initiate in the Mysteries arrived at the place of his rebirth and met Enki-Éa whose most secret hermetic knowledge in the world procures the À-MUŠ (the Serpent's Understanding[70]). This secret knowledge from the biblical Serpent – revealed in my essays *Eden* and *The Chaos of the Origins* – gaves birth to a secret organization called the Brotherhood of the Serpent.

Several questions arise. Where did this kind of knowledge come from, as well as the esoteric bases of the Templars, guarantors of the very foundation of the Order? What was this mysterious Order of Amus of which I had just found some reminiscences in the Mesopotamian rites? Did the Templars care about Egyptian Atlantis, a concept far removed from the concerns of the Middle Ages? We wouldn't answer that last question. On the other hand, putting the founders of the Order in touch with organizations linked to ancient Egypt and ancient Mesopotamia, put them in contact with the functioning of temples and initiation into secrets. As we have just mentioned, the divine residences, sometimes even reconstructed identically as in Dendérah (Upper Egypt), served as a place of initiation where the mists

could access the divine energy more commonly called illumination. It is still in Dendérah that the guardians of fire in Egypt were found, models of the future Greco-Roman Vestals...

We are far, far from the theory maintained by some web conspirators, who delight in confusing people's minds by ensuring that the Serpent would be at the head of secret societies greedy for blood and power. These individuals confuse at the same time Satan, the Serpent of Eden and Lucifer... They amalgamate respectively Enlíl-Seth, Enki-Osiris and his son, the Bearer of Light, Marduk-Horus. These conspirators do not understand the stake which is played behind the scenes between two divine clans, undoubtedly still in conflict today. Satan is not the Serpent, nor even Lucifer; read my books *Eden* and *The Chaos of the Origins* and you will make the difference between these energies!

To the discharge of those who have only repeated distorted words for a long time, and as Tau Eléazar pointed out, confusion undoubtedly infiltrated several secret societies and particularly the higher circles in search of world domination. These networks support a “higher” plan that is not divine, but rather serves the Church of Satan. Nothing is more powerful than diverting energies! This mode of operation is that of Satan, and not of Lucifer whose goal is, normally, to awaken consciousnesses and not to enslave them.

3. The Order of Amus and the Egyptian Gnosis of Alexandria

The Order of Amus' history does not end there. We can add the presence of an ancient Egyptian mystic, "with the higher soul", referred to as Amus. We owe this reference to Synesios of Cyrene (c. 370-414 of our era), Neoplatonicist of Alexandria, philosopher and future bishop of Ptolemais, who speaks about it in his work entitled Dio (Dion), dated 404:

> *"The goal to be reached is always the same: all those who reach it are in this respect of the same rank. But to reach it, the philosopher, as I conceive him, follows a much better path. : he has mapped out his path, he advances by degrees, he owes part of his progress to himself; his continued march will lead him, he must hope, to the end of his desires; if he does not go to the point, at least he has approached it, and this is not a mediocre advantage: he is above the vulgar, as much as the vulgar is above the beasts.*
>
> *This is how many of our philosophers can rise very high, quite naturally and by their own efforts; but to immediately attain this sublime knowledge, one needs a soul of a noble race, inspired by Heaven; one needs an eminent intelligence which finds in it all the resources which it needs. Such is Amus, the Egyptian: without having invented letters, he judged this invention excellently; it was because he had a superior genius. Such well gifted minds do not need a philosophical method to quickly discover the truth: their natural penetration is enough for them, especially when they are excited, when they are provoked to deploy their strength; the germ which is in them develops wonderfully; the word they receive is like the spark that kindles a great fire.[71]"*
>
> **- Synesios of Cyrene, Dion, extracts 10 and 11**

Synesios followed the teachings of Hypatia, a very remarkable Greek philosopher from Alexandria, whom he revered at the highest point. He indicated, in one of his many letters, that she was "the one who has the privilege of initiating into the Mysteries of philosophy". Thanks to her beauty, her knowledge and the charm of her speech, Hypatia was a Muse to his contemporaries. She embodied Wisdom itself, that so venerated by the Alexandrian Gnostic school of Philo. This Egyptian Wisdom was based on the First Knowledge revealed by Thot-Hermes and transmitted by the

Disciples or Followers of Horus. From the second century BC, this theological movement called Hermetism was established in Alexandria thanks to an elite of initiates ... The famous library of Alexandria, a true intellectual center created under the reign of Ptolemy, numbered 400,000 volumes. There were also physical instruments, minerals, plants and animals. Students from all over the Mediterranean basin followed the teachings of the great masters of that time.

The great Egyptian philosopher, Hypatia, had given up carnal passions to devote herself entirely to things of the spirit. She did not give herself to any man and remained a virgin, preferring the union of intelligences[72]. As we know, Hypatia was stoned in Alexandria by a crowd of fanaticized Christians in 415, during clashes between Jews and Christians.

19. Hypatia (Hypatie), Alfred Seifert, 1901.

In one of his letters (no. 157), Synésios names Hypatia “O my mother, my sister, my mistress”, a title that he attributed to her several times until her death. In another correspondence with Hypatia, he specifies: “... I will neglect my country; and if I can ever leave it, it will only be to go after you”. Like the Gnostics, Synesios raised the woman or more simply the feminine Spirit to the highest degree. According to his own conception, for the tender and loving soul of a man, the influence of women had to remain irresistible in the long run, like an apostle attached to the domestic hearth, just like the Egyptian goddess of the Sacred Fire, Bat, at the time of the very first Egyptian dynasties.

Small parenthesis, remember this name that we regularly evoke: Bat, goddess of the 7th nome of Upper Egypt, located between Abydos and Dendérah. This cow goddess has been documented since Prehistoric times, it can be found for example on the palette of Narmer, founder of the first Egyptian dynasty, after that of the Followers of Horus. Her name literally means: “Feminine Spirit”. We will come back to this subject of the utmost importance for our investigation. Synesios, the Neoplatonist from Alexandria and friend of Hypatia, says about women:

> *“These obedient disciples abstain from all commerce with women: this abstention seems to them in itself most meritorious; for they attach great importance to what has hardly any, and they confuse the end with the means. But for us, we consider the virtues as the premises of true philosophy; for we will say with Plato that it is not permissible for an unclean man to touch pure things. The virtues purify; they drive out from the soul all the elements which are foreign to it. If the soul in itself were good, it would suffice to be purified; the good would only be the consequence of this state of the soul, free from all alloy. The soul is not good, for how would it be accessible to evil? It only has some resemblance to good, it approached it by its nature. When it falls towards the lower regions, virtue raises it, and, after having washed it of its defilements, brings it back to its starting point. The soul must constantly tend lie towards the good; it will only reach it with the help of reason: for intelligence and the intelligible call each other.[73]”* - **Synesios of Cyrene, Dion, extract 11**

The dictionary of the *Universal Library of Historians* of 1708

indicates that the Egyptian Amus was a Solitaire, compared to a great man in Plutarch (cf. his work *Isis and Osiris*) as well as in the book of Jamblique concerning the Mysteries of Egypt. It is perhaps to this Amus, the dictionary indicates, that we attribute the writings of the Ammoneans (the Amorites)[74], future Babylonians, cited by Philo of Byblos and Eusebius. According to Plutarch, the same source also specifies, Amus would mean “what is hidden”, while Jamblique sees it rather as the name of God[75], probably confusing Amus and Amon. Of course, I searched the Egyptian hieroglyphics to verify the proposed translation. I don't see Amus as translating to “what is hidden”. Rather, Amus translates to “take hold of the understanding” or “the fire of the understanding”.[76]. Throughout this essay, we will discover the importance of fire; theme related to enlightenment and the early Grail.

Amus: "to seize the understanding"

Amus: "the fire of understanding"

Unfortunately, we do not find any historical trace of this Egyptian Amus, except in the sources mentioned above, but it is very likely that this holy man, in contact with Babylonian writings, strongly influenced certain initiation schools in the East.

> *"O the most daring of men, if you could make us see that you are of these elite souls, like Amus, like Zoroaster, like Hermes (Thot), like Antoine, to think that you need to improve yourself, of you to educate would be to insult minds gifted enough to immediately grasp the truth. If we happen to meet one of these superior men, we will have religious respect for him[77]."* **- Synesios of Cyrene, Dion, extract 12**

"Amus was once asked if letters were needed. He replied: "If the mind by itself is strong, what does letters need?". Amus did not invent letters, but he was an excellent judge of them; without using them himself, he demonstrated the usefulness for ordinary minds, who thus make up for what they lack[78]", further specifies the Universal Library of Historians.

It is quite disturbing to note that the term Amus is also translated into Akkadian, language necessarily used by the Egyptian sage since some ancients attributed to him Babylonian writings. The combination of the Akkadian terms Amû[79] and Ûsu[80] brings Amûsu (contraction of Amû'ûsu): "the order of understanding" or "the way of understanding"; that is to say two quite similar definitions of the Egyptian (the fire of the understanding) and the Sumerian À-MUŠ (the understanding of the Serpent) mentioned above.

While researching the available archives and Masonic traditions, I came across some allusions to a certain Egyptian mystic called Ormus (with an "r"), related to the Rosicrucians. All my attempts to understand the origin of this individual and possibly link him to sage Amus were unsuccessful. Faced with this problem, I turned to Tau Eléazar for his opinion.

> **A.P .: We can read here and there, in certain works on Freemasonry that an Egyptian called Ormus would be the founder of an initiatory society called the Society of Ormus or Sages of Light. This man would have been converted to Christianity by Saint Marc and would be at the origin of the Rose-Croix and the Templar initiation. Do you think this is a real or fictional character?**

T.E. .: “First, don't confuse the order of Amus, but I believe this book relates part of it. Having said that, the story of Ormus has left me unsatisfied, and my own research ultimately led me to impasse. To hope to be able to answer this question all the same, I therefore turned to a researcher, and not just any researcher, it required a person of confidence, whose erudition and notoriety could not be called into question. I named Serge Caillet, whose work I respect sincerely, and who for me is a reference. I will therefore pass the pen to him, so that he can enlighten us…”

Serge Caillet: “History is one thing and myths are another, even if the second are often as instructive as the first! But, the facts are the facts and the legends are the legends... Now, this story of Ormus, propagated by the Order of the Rose-Croix d'Or, in the 18th century, and taken up by Jacques-Étienne Marconis, founder of the Memphis rite, in his work *L'Hierophant*, in 1839, is a legend. Just a legend!”

◆◆◆

As Tau Eléazar indicated, Freemasonry recognizes an indisputable link between the first members of the Templars and the Order of Amus founded in 804. Indeed, everything seems to start in the 8th century, in the heart of the Byzantine Palestine, by the presence of a mystical movement called the Order of the Solitaries or Kadosh (“sacred”, “pure”, “perfect”, “holy” or “sanctuary”[81] in Hebrew). However, Plutarch (c. 46 to 125 AD) seemed to know Egyptian Amus during the early days of Christianity; this would oblige us to suppose the creation of this order at the very time when Egyptian Gnosticism was taking its rise. These Solitaries, perhaps even led by the Egyptian Amus, formed a strange community of hermits and ascetics, present between the Egyptian deserts from Thebes (Luxor) to Abydos, via Dendérah. These Solitaries also lived further northeast, towards Sinai, Judea, to the borders of Syria and present day Iraq.

The primary nucleus of the Order of the Solitaries was therefore located in the Thebaid region, between Thebes, capital of Egypt from the 11th dynasty, and the ancient city of Osiris and its royal cemetery of the first Pharaohs: Abydos. Not far away, between Abydos and the temple of Isis-Hathor in Dendérah is Nag Hammadi, where the largest collection of Gnostic

books in the world has been discovered. The cow goddess Bat, image of Isis-Hathor, ruled over this place. We are in the very heart of the territory of Egyptian gnosis and no one seems to have noticed it! We prefer to speak of Alexandria where gnosis – or at least Hermeticism – seems to have found a special place in the heart of the libraries of the greatest intellectuals and philosophers of the second century before our era. But this hidden knowledge, purely Egyptian, came from the Primordial Knowledge of the distant times of Isis and Osiris, from secrets transmitted by Isis to his son Horus and then reproduced by Thot-Hermes to whom all the Hermetic literature is attributed. where gnosis (hidden knowledge) will flow. It was in the heart of the temples of ancient Egypt and then in the desert that gnosis was initially propagated and finally found its way to Alexandria.

20. Evocation of the library of Alexandria around the 3rd century BC, according to Otto Von Corvin (19th century). Note the idea of pylons with the head of the goddess Isis-Hathor.

The Order of the Solitaries was apparently centralized in Thebes. A Provencal named Arnaud was sent there in 800 AD to receive the initiation of the Secret Order. Back in France, with the initiation into the three degrees of the Order of Kadosh, Arnaud founded the Order of Amus from the knowledge of the Egyptian Solitaries. Quite quickly, ramifications developed all over Europe.

The Egyptologist René Lachaud specifies that in 804 the Order of Amus was established in Toulouse and Jerusalem to provide its followers with a thought strongly imbued with the so-called Alexandrian gnosis. In the Holy Land, most of its members lived in solitude, while others devoted a large part of their time to welcoming pilgrims from Europe to pray at the tomb of Christ. This order was not warlike and favored study and spiritual quest. It served as a relay between the West and the East at the level of secretly transmitted sciences, such as alchemy and medicine of the spirits[82].

All in all, the Order of Amus brought together the nine founding members of the Order of the Temple and eminent figures mentioned by Tau Eléazar, such as Godefroy de Bouillon, the King of England Henri 1er Beauclerc, as well as Pope Sylvester II! All these remarkable people formed what we call the Secret Circle of the Order of the Temple…

4. Sylvester II, the pope of the year 1000

Who was Sylvester II, member of the Order of Amus, and therefore, secret co-creator of the Order of the Templars? Born between 945 and 950 in Aurillac in Auvergne, he will become Sylvestre II, the first French Holy Father, the famous pope of the year 1000. Very young, Gerbert was entrusted to the Abbey of Saint-Géraud d'Aurillac. There he studied liturgy, grammar, Latin culture and poetry. In view of his superior predispositions, Father Adralde sent him, in 967, to Catalonia, to the Bishop of Vich who provided him with his library. Also, after two years of stay at the Vich school, Gerbert found himself in Cordoba, the largest intellectual center in Europe.

There, he frequented Arab masters in forbidden sciences whose evocation inspired terror in the Christian West. The library of Caliph Al-Hakam II provides him with translations of works on geometry, arithmetic, mathematics, astronomy and astrology. Gerbert will be confronted to illustrious masters with infinite knowledge, who draw their knowledge from the disappearance of the civilizations of the ancient East, dismantled by the conquests of Alexander the Great.

Legend has it that he acquired a good part of his knowledge thanks to the *Abacum*, the book of an Arab alchemist, in which he found all the science to later make his abacus (calculating machine with Arabic numerals). It is said that this work also gave him power over all demons and access to treasures...

Legend or fact, Gerbert returns from Spain “more educated than the masters he had frequented”. Back in the Benedictine order, he introduced an impressive amount of mathematical knowledge, touching on geometry, arithmetic, weights and measures as well as the Arabic numerical system used by the many merchants of Barcelona. Discovering his talents as an inventor, Gerbert developed an astronomical instrument, an astrolabe allowing the time to be read according to the position of the stars and the sun. We also owe him a pendulum clock, hydraulic organs where the different steam pressures produce all kinds of scales or even the famous “Gerbert's abacus” – a calculating machine using numbers – but also a mysterious brass head which, thanks to an unknown device, answered his questions with yes or no and even predicted the future.

According to statements circulated after his death, and particularly in the Speculum Historiae by Vincent de Beauvais, it was claimed that he

obtained all his science and his elevation thanks to a pact concluded with the Devil while he was still in Spain. As the Evil One had promised him that he would not die until after having read Mass in Jerusalem, Gerbert was reassured knowing that he would never set foot in the Holy Land. Unfortunately, his mass on May 12, 1003 took place in Rome, in the Church of the Holy Cross in Jerusalem, where he suffered a heart attack. The pastor and theologian Pierre Jurieu would later say in his Prejudices against Popery: *"[After his death], several historians assured him that he was a necromancer, that he made a brass head with which he conversed and that this head gave him affirmed that he would become pope and that he would not pass away only in Jerusalem. But the Devil deceived him, because in a chapel in Rome which was called Jerusalem – the same place where Gerbert took the name of Sylvester II – having gone to say Mass , he died there. There are clever people who claimed that the source of this calumny would come from the fact that Gerbert knew mathematics and especially that he was in advance in astrology. This gave place, in this barbarous and ignorant century, to believe he was a magician because any kind of knowledge then appears to be black magic.*[83]"

The journalist and author Gérard de Sède thinks that this head was found two centuries later in the hands of the famous English Franciscan Robert Bacon, astrologer and alchemist, inventor of gunpowder and then passed into those of the German occultist, Albert the Great. When he died in 1280, in full Templar glory, the talking head disappeared[84]...

5. A mysterious trip to Palestine between 1104 and 1107…

After the cursed pope of the year 1000, with strange acquaintances, two other important figures marked the development of the Order of the Temple before the organization appeared in broad daylight at the beginning of the 12th century, they are Father Étienne Harding and Hugues de Troyes, Count of Champagne.

Some historians attribute to Étienne Harding a trip to Palestine, between 1104 and 1107, a decisive pilgrimage that he would have made with Hugues de Champagne and the latter's vassal, a certain Hugues de Payns. That Étienne Harding really made this trip to the two Hugues does not change anything, it is the radical change in the behavior of the abbot that we must note.

In fact, from 1109, barely two years after his trip to the East, the Count of Champagne appointed Étienne Harding as responsible for extensive research on sacred texts. From that moment on, Étienne Harding took charge of the Abbey of Cîteaux and quickly put his entire monastery to the study of somewhat enigmatic texts while his order was recognized more in contemplation than in scholarly work ... Some monks of Cîteaux know even Aramaic writings, specifies historian Alain Desgris[85]. What exactly happened? We can foresee a meeting or decisive discovery made by Hugues de Champagne and his vassal Hugues de Payns, future founder of the Order of the Temple and first Grand Master of the Templars. But what discoveries? No one knows…

From a historical perspective, this is what researchers and columnists typically pick up on. For the sake of authenticity, Étienne Harding quickly searched for the oldest known sources of biblical texts, books and liturgical music. In his quest for truth, Father de Cîteaux planned to restore the original text of the Old Testament. To do this, he sent copyists to Metz and Milan to recopy the oldest known documents and appealed to Jewish scholars, experts in Holy Scriptures and very famous in upper Burgundy.

At that time, the enigmatic Rabbi Chlomo Rashi still lived in Troyes, considered by Jews all over the world as the greatest exegete of Hebrew texts. Many researchers and historians believe that Étienne Harding and Rachi may have had contact during the research for the Abbey of Cîteaux. However, Rashi died in 1105, which would force us to think that Étienne Harding began his research before succeeding Father Alberic in 1109. We

imagine rather that the abbot of Cîteaux had recourse to the sons-in-law and grandsons of Rashi, who continued the latter's research after his death by creating the Tossafist school, a term derived from the Hebrew word Tossfot meaning “additions”.

Is this the right path? Why this effervescence shortly after this famous trip led by Hugues de Champagne and not before? An important clue is however offered to the persevering researcher. During their trip to the East, Hugues de Champagne and Hugues de Payns stayed in Constantinople (Istanbul) and came into contact with the Society of the Brothers of the East founded by a certain Michel Psellos, former vestarch (grand chamberlain) of the Byzantine emperors of the second half of the 11th century. Before embarking on politics and founding his initiatory order, Michel Psellos traveled and made long stays in Egypt and the East from where he drew innumerable knowledge...

6. Michel Psellos and the Society of the Brothers of the Orient

We have just mentioned it: between 1104 and 1107, Hugues de Champagne and his vassal Hugues de Payns (future first Grand Master of the Order of the Templars!) Made a first trip to the East. Some historians even claim that Etienne Harding, Abbot of Cîteaux, accompanied them. The three men stayed in Constantinople (Istanbul) where they also established personal relations with Anne Comnenus, eldest daughter of Emperor Alexis I. On the spot, in the heart of this brilliant civilization where philosophy, arts and literature mingled, they established fruitful contacts with the Academy of Byzantium and the Society of the Brothers of the East founded by Michel Psellos, former Grand Chamberlain of the Byzantine emperors of France. second half of the 11th century.

Born in 1018, Michel Psellos was professor and secretary of state of Constantine IX Monomaque (between 1042 and 1054) then a monk, then advisor to Isaac Comnenus, minister of Constantine X Doucas, tutor and then receiver of Michel VII. During his travels before entering politics, Michel Psellos made long stays in Egypt and the East; trips through which he drew innumerable knowledge in theology, history, philosophy, geometry and medicine. One of his great thoughts touched on the spotless nature of the Virgin and the Holy Spirit.

Psellos spent a lot of time in Constantinople where the Empress Theodora often asked him for advice. He and his friends in Constantinople suggested to Emperor Constantine Monomachus the idea of unifying studies by restoring the Academy and creating a School of Letters.

Psellos considered it his duty to make his students understand how laziness made them inferior to the disciples of Pythagoras, Socrates, Plato and Aristotle. He educated a generation of remarkable scholars. In front of his audience, he explained Pythagoras' theories on music, his doctrine of the immortality of the soul, his initiation into Egyptian science and the many borrowings that Plato had drawn from Egypt[86].

From Greek philosophy, Psellos exposed the reciprocal claims of the Mesopotamians (Chaldeans) and the Egyptians to claim to be inventors of astronomical science and settled the question by relying on the authority of Cheremon the Stoic, according to which the two peoples each invented astronomy on their own, which is not wrong. Then he told his students about the kings of Egypt, of Ninos the wise, of Oannès with the fish skin who

carried out a civilizing mission in Babylonia, of the Egyptian deities, of the symbolism in use among the priests of Egypt and of their theory on the transmigration of souls. To the history of Egyptian civilization, Psellos joined that of Mesopotamia. He highlighted the remarkable progress of the Mesopotamians and detailed their oracles while teaching their ideas on philosophy, magic and theurgy[87].

Along with the natural sciences, Psellos taught divination, astrology, marvelous tales, and endeavored to explain seemingly extraordinary phenomena by scientific laws, in order to prevent his students from accepting the errors spread by the superstitious. In addition to the oracles of Mesopotamia, he taught on the books of Porphyry and Plotinus, while discussing apocryphal works[88].

The monks-soldiers, or the founders of the Order of the Temple, could not miss this kind of speech: *"Only the Wise, only the philosopher, only the Initiate knows how to pray; alone, he is dear to God; alone, he deserves the title of priest"* noted Porphyry in De Abstinentia, 54 (letter to Marcella 16). While Plotinus, for his part, explained the life of chained souls: *"They therefore inevitably live an amphibious life, he said; divided between things above and things here below; those most devoted to the intelligence living more in the spiritual world while those most absorbed by earthly concerns are precisely those that their nature or the accidents of life distract from intellectual thoughts."*[89] All souls therefore do not have the same knowledge of their condition. Thus, fallen and obscured, the weighed down soul is filled with oblivion and darkness; it vegetates in a painful and initially unknown atmosphere[90]. Only one thing can save the soul: it initial connection with the divine, for Love is stronger than death! What love did the Templars have for the divine? It was not the one intended for Christ, but rather the Love declared openly to his mother, the Blessed Virgin… the Divine Presence or Holy Spirit.

Psellos cannot be criticized for having composed his scientific works using materials found in ancient books or collected during his travels in the East. From these distant teachings, it emerged, for example, that the soul and the body must live in perfect intelligence. Psellos said he preferred to know God through reason rather than through blind faith, since reasoning is not a dogma opposed by the Church.

Neoplatonists like Michel Psellos brought together a number of collections, oracles, precepts and mythological elements taken from Mesopotamia. Psellos left a rather large collection of these Babylonian oracles, some of which were attributed to Zoroaster. Several treatises by Psellos are also devoted to Babylonian wisdom whose influence appeared in the Greek world quite early, particularly in the field of philosophy. Psellos claimed that all Hellenic conceptions of the divine came from Eastern antecedents. He justified the superiority of Egyptian and Babylonian wisdom over Greek philosophy. He gave as an example the fact that the neoplatonist Porphyry (Hellenized Tyrian, from 234 to 305 AD) acquired all his knowledge from an Egyptian priest named Anébon.

His fame propagated widely, as evidenced by a letter he addressed to the Cerular Patriarch: *"The Celts and the Arabs have become our captives. People rush from everywhere to the noise of my fame. The Nile waters the land of the Egyptians, but this are my speeches which vivify their soul. Find out from the Persians and the Ethiopians, they will tell you that they know me, admire me and seek me. Until recently, someone arrived from Babylon, pushed by an insurmountable desire to drink from the sources of my word. The pagans greet me with the names of the Torch of Wisdom of Light and other nicknames, each more laudatory than the other"*. Yet his glory as a teacher and philosopher was not unanimous. In 1054, a group of scholars propagated the idea that Psellos' teaching was ungodly and that the professor indulged in pagan science to the great damage of Christianity. The emperor summoned him to make a declaration of faith which enabled him to continue his teaching.[91]

Nearly fifty years before the trip of the two future Templars (Hugues de Champagne and Hugues de Payns), Michel Psellos found himself, disgraced, at the Belle-Source convent on Mount Olympus, for having taken sides against the patriarch. of Constantinople, Michel Cérulaire[92], which caused a first separation of the Churches of East and West in 1054. In his solitary retreat, at the top of the mountain, between 1054 and 1057, Michel Psellos surrounded himself with initiates with whom he trained in speculative hermeticism and alchemy from his knowledge obtained in Egypt and Mesopotamia.

The Order of Michel Psellos consisted of a fraternity of builders

specializing in architecture, an initiatory organization of architects and founders. The activities of these brother masons extended from the banks of the Bosphorus to those of the Nile. We know that the Templars enlisted some of them when they built their castles, fortified towns or churches in the Holy Land. As the Egyptologist René Lachaud specifies, the influence of Byzantine architecture is so evident in the Templar constructions of Syria and Palestine that one cannot doubt the sustained intervention of the Brothers of the East[93]. Moreover, the latter were organized like the Freemasons, in three main ranks: disciples, followers and masters.

Before embarking on the path of the real discoveries made by the Templars, we must mention three other sources often mentioned when it comes to the creation of the Order of the Temple or an influence on its members.

7. The Druze and the Assasis

Many authors insist on the relationship that the Templars would have maintained with the Druze and the Assasis. For my part, these mystical sources form second-hand information, placed in late contexts; we will all the same briefly mention them out of respect for Templar history.

Once the Order was created, the Templars were in close contact with several organizations such as the Druze of the high mountains of Lebanon. In short, the first Druze were followers of the doctrines of the former Fatimid caliph of Cairo called Al Akim (985-1021). On the latter's death, his vizier Mohamed ad-Darazî[94] founded the sect of the Druze thanks to the teachings of the caliph.

Al Akim was passionate about astrology, alchemy, but also ancient manuscripts on which he spent hours. This passion naturally led him to create prestigious libraries in Cairo. It is quite possible to foresee a contact between Druze and Templars, but Templar teaching is not limited to this example.

We also speak of Assasis or Assassiyoun, often transformed into Assassins, smokers of hashish, some historians of whom lend a role of murderers, killers of travelers, ready to kill in the name of Allah in order to access the garden of delights. Rather, the Assassiyoun were religious fundamentalists, “extremist believers”, capable of killing intruders, and even dying, to defend their faith by dominating evil. Several linguists question the etymology of their name, which far too many still associate with the term “assassin”. The *Dictionnaire Historique de la Langue Française* (Le Robert, 1992) expresses doubts and indicates that the origin of this name could give way to the substantive “Asas” “patrouille” and “Asaas” “guardian” (plural “Asaasin”). In Arabic there is a verb “As” which means “to keep watch”, from which the name “Asass” “guardian”, “overseer”, “night watchman” is derived.

Another example, Maurice Tournier (former researcher at the CNRS in language sciences) notes that the root of their name would rather come from the root term “Assas”, that is to say “base, source, principles, foundations” of the Islamic faith. Tournier adds: “This word assassin, an echo of Assassiyoun, thus took on the connotative and semantic load of the terror and detestation specific to pilgrims and Crusaders, but without first twisting its pronunciation to bring it closer to hashish. This second etymology only

becomes explicit in Marco Polo. It is his account, made on rumors, which added drugs to fanaticism." Indeed, we owe this story of crazy fundamentalist drug addicts to the tales of Marco Polo, a story largely taken up by the orientalist Sylvestre de Sacy (1758-1838). The word hash, however, did not arrive in Marco Polo's pen. Rather, the latter speaks of a beverage that "troubled the mind" and which gave the assassin a glimpse of Heaven, once his contract was fulfilled. This fanaticism must have moved and frightened Western intruders to such an extent that our etymological dictionaries still reproduce, in connection with the Assasis, the popular etymon of Hachischiyoun, drinkers or smokers of hashish, these madmen of Allah cannot be, for the The Christian West, what unconscious drug addicts[95]!

Using terrorist methods such as suicide attacks to fight against the Turks, these Assasis were attributed clothing resemblances to those of the Templars. The Assasis wore white clothes with a red cap and belt, while the Templars wore a white cloak with a red cross. If the Templars, in their secret doctrines denied the holiness of the cross, the Assassins rejected the precepts of Islamism. Both orders were made up of highly trained soldiers, exalted by a powerful religious mysticism. The Order of Assasis had a specific hierarchy whose influence several authors have suggested on those of the Orders of the Templars and of Saint John.

We know that the Templars and Assasis collaborated punctually to push back their common enemies, the Turks. But the law of secrecy observed in the two orders does not allow us to know more about possible joint negotiations ...

In most religious orders, such as the Templars, the vow of silence was imposed. Likewise, in Freemasonry, the idea of silence is symbolized by the Egyptian goddess Isis, veiled in black[96].

8. Bernard of Clairvaux

Among the inspirers of the Order of the Temple, is undoubtedly the Abbot Bernard of Clairvaux, nephew of André de Montbard, one of the nine founders of the Order, who will also become the fifth Grand Master of the Temple in 1153.

In 1112, Bernard and thirty members of his family or those close to him, entered the abbey of Cîteaux, still directed by Étienne Harding. Bernard was well acquainted with Latin and Celtic mythologies and particularly the Koran, which he consulted many times in order to understand the doctrine and the life of the prophet Muhammad. We also lend reports between Bernard and the descendants of Rashi living in Troyes, the city itself dependent on Count Thibaut II the Great, of which Bernard was the ordinary adviser. In Troyes circulated Arab influences, purely hermetic, where again the legacy of the accursed Pope Gerbert (Sylvester II), from Moorish Spain was emerging[97]. The Irish bishop, Saint Malachy, died in the arms of Bernard of Clairvaux; this historic moment bears witness to his great interest in the Celtic traditions propagated by the Christians of Ireland.

In 1115, three years after his arrival at Cîteaux, Étienne Harding sent Bernard to found and run a new Cistercian house on land donated by Count Hugues de Champagne, a future member of the Order of the Temple! Bernard worshiped the Lady of Heaven, the Blessed Virgin, Our Lady. He saw in her the privileged medium, the Divine Presence through which the divine message passes...

Tradition has it that a statue of the Blessed Mother came alive for a short time in front of him to offer him a few drops of milk which he willingly absorbed. From then on, he felt invested with divine wisdom. In the Virgin, Bernard thought, dwells the Presence, the royal heart of all nobility, which makes the Blessed Virgin the mediator of Earth and Heaven. Many believe that the term “Notre Dame” (Our Lady) was invented by Bernard to name her. It would therefore be through her that one could receive the true knowledge of Good and Evil, thanks to an intimate “pneumatic connection” (translator’s note: the pneumatics were, in Gnosticism, the highest order of humans). From it springs the Original Light for those who know how to be receptive to their call.

The author, Gérard de Sorval, specifies on this subject that the Virgin is the only perfect figure in whom the Word took flesh and through whom

pass all the heavenly blessings. Saint Bernard qualifies it moreover “of aqueduct of the graces” able to transmit the water of the grace like the fire of the illumination. De Sorval adds that the Cistercians and the Templars claimed to belong to the “Religion of Our Lady”, which would explain why they were linked to her like soldiers to their leader and that they prayed to her every day[98].

At the same time, the historical archives inform us that Hugues de Champagne and Hugues de Payns returned a second time to the Holy Land between 1114 and 1116 via Constantinople. What exactly did they do there? No one knows. In view of the elements noted above about Michel Psellos and his Society of the Brothers of the East, it would be surprising if they did not reconnect with them, knowing that the Templars subsequently employed this mystical Order for the construction of their buildings in the Holy Land.

Back in France, Hugues de Champagne resumed contact with the abbot of Cîteaux and his protégé, Bernard de Clairvaux. The latter, who became “Saint Bernard”, will then be the famous drafter of the rule of the Order of the Templars. It is to him that will fall besides the responsibility to make known and, undoubtedly even, to negotiate the very occult statutes of the Templars during the Council of Troyes in 1129. It will naturally become the decisive instrument of the development of the Order…

Was knowledge of the Templar sector limited to information drawn from the Order of Amus or from Michel Psellos and his Brothers of the East? It’s possible, in the early years, but the founders of the Order probably did not want to stop there. There certainly existed an older source which would necessarily lead them to the primitive Grail and, therefore, enlighten us on the theme of the famous Baphomet; this “pagan” idol venerated by the Templars, so calumniated at the time of their fatal trial.

When the time comes, we'll determine where the Templars got their interest in Eastern mysticism, to the point of spitting on the cross and worshiping the enigmatic head of the Baphomet. We will discover that the demonization of this head is the result of astonishing inquisitors’ stupidity. Worse still, at the end of this investigation, we will be entitled to request the rehabilitation of the Templars!

2 Jerusalem in a messy world

"The real task of the Nine Knights was to find in this region certain relics and manuscripts which contained the essence of the secret traditions of Judaism and ancient Egypt, some dating back to the time of Moses. There is no doubt that they fulfilled this mission and that the result of their discovery was transmitted by oral tradition in certain circles of the Order[99]*."* **- Gaëtan Delaforge**

1. The call of Jerusalem

A short historical reminder is needed to explain the reasons for the first Crusade and the arrival of the Templars just after the conquest of Jerusalem by the Christians.

From the end of the persecutions against Christians in the Roman Empire (313), trips to Jerusalem and the Holy Land developed and marked the beginning of many constructions such as basilicas in the holy places of the city. From then on, thousands of pilgrims dreamed of the East and the original ancient Temple of Solomon which, it seems, was built according to the proportions of Heavenly Jerusalem. At that time, the dogma related to the relationship between God “the Father” and “his Son” Jesus was not yet adopted and will not be adopted until 325 at the Council of Nicaea.

Around 610, having chosen a contemplative religious life in a cave where he used to meditate, Muhammad received, through the Angel Gabriel, revelations on Allah who presented himself to him as the only God. According to him, Christianity can do without the divinity of Jesus accepted barely 300 years before by the Church of Rome! Muhammad then tries to discuss with the Jewish community and wishes to be recognized as a prophet in the same way as Abraham, Moses and Jesus. *“But the Jews will tell him that his revelations are a distortion and misunderstanding of their traditions and draw his attention to the many contradictions they contain about Old Testament themes. Muhammad responds to these criticisms by turning against them. Jews, claiming that they have deliberately falsified their own traditions. He presents himself as the restorer of the religion of Abraham...”*, specifies historian Michael Haag[100].

Muhammad very quickly gathered followers of his cause and, from 623, imposed prayer towards Mecca and no longer towards Jerusalem. He multiplies the acts of war and transforms the Mecca shrine into the spiritual center of his new religion while the Koran stands out as the only authentic revelation. In 628, Mahomet marched on Mecca at the head of a convoy of 1400 pilgrims. The Meccan authorities refused him access to the sanctuary, but they signed a treaty allowing him to access the site the following year, for three days.

Unfortunately, the Meccans broke the treaty the following year, and in January 630, the prophet seized Mecca, which surrendered without opposition. Most of the inhabitants then converted to Islam. A few months

later, extending his war against the Bedouin tribes, Muhammad quickly dominated much of Arabia.

But many tribes allied with Muhammad regard him as a warlord and not as a religious prophet. When he died in 632, Abu Bakr succeeded him and understood that Islam would only survive if the warrior dynamic was maintained. In this way, a battle against apostasy broke out in the heart of the tribes, which very quickly turned into a war of looting and conquest beyond the Arabian Peninsula, each triumph being accompanied by the arrival of new followers coming to strengthen the new religion[101].

The conquest crosses the regions and sets the Middle East ablaze; pilgrimages to Jerusalem became more and more perilous. Muslim tolerance towards Christian devotees appears as a despotic Latin law in which “the Christ’s victory over Mahomet” is imposed as a certainty! Jerusalem was conquered by the Arabs in 637 after a siege of several months. About fifty years later, the Muslims erected the Dome of the Rock on the old site of the Foundation Rock where, as we have seen, children and animals were sacrificed in the name of YHWH.

From 807, Häron Ar-Rachîd guarantees Charlemagne the protection of the holy places of Jerusalem, which allows the return of Christian pilgrims. For nearly 200 years, the pilgrimages to Jerusalem went without any real problem; Jews, Muslims and Christians being able to share the holy places and carry out their services in good harmony...

Unfortunately, from 1009, Al-Hâkim, Fatimid caliph of Cairo since 996, engages in a religious zeal and destroys the Church of the Holy Sepulcher of Jerusalem on October 18 of that same year, in order, he says, *“to destroy and undermine all traces of the holy Church of the Resurrection”*. The tomb attributed to Jesus, however hewn deep in the rock, was smashed in with a pickaxe and practically destroyed. The destruction of this high place of Christendom puts an end to peaceful relations between the Byzantine Empire and the Fatimid Empire. Pope Serge IV does not react will the eyes of the Patriarch of Jerusalem are gouged out, transported to Cairo on the spot where he will eventually die.

In 1014, following several massacres, the Caliph of Cairo gradually replaced Christian officials with Muslims and forced a large number of Christians to convert to Islam through fear and violence. The following year, Emperor Basil II banned trade relations between Egypt and Syria.

The pilgrimages never really cease, although the journey to Jerusalem is at that time much more difficult than before. Fighting rages between Turks and Egyptians from Palestine to Syria, but Asia Minor, once more secure when it was part of the Byzantine Empire, no longer allows its crossing without armed escort because of Turkish brigands. Bandits roam the roads from Anatolia to the Middle East. Pilgrims who manage to overcome all these dangers and harassment return to the West destitute and exhausted, with tales of the appalling conditions in the East[102].

In 1078, the Seljuk Turks attacked and took control of Jerusalem. From then on, they prohibited the passage of Christian pilgrims for two decades, until the launch of the first Crusade. After a journey of nearly three years over 4800 km, the pilgrims and Crusaders arrived in Jerusalem on June 7, 1099 and ended up taking the Holy City on July 15. The Arab chronicles of Ibn al-Athîr (10: 193-195) tell us that Jerusalem fell from the north side. The population was slashed and the Crusaders slaughtered the Muslims in the city for a week. They killed several thousand people near the al-Aqsa mosque and stole dozens of silver and gold candelabras as well as huge loot[103].

21. The esplanade of Mount Moriah mosques: on the left, the Dome of the Rock (Mosque of Omar) and above, on the right, the al-Aqsa mosque.

The European people, crushed by taxes, enslaved and dominated, therefore embarked on a series of Crusades where “a better life” awaited them if they served God. The hope of discovering distant lands or of making a fortune was not foreign to this frenzy galvanized by the Church of Rome. The Good and Holy cause presented by the Pope and his missionaries reflected the lure of a tempting booty at hand. It is in this difficult context that the famous Templars will intervene, new military support for the next Crusades, the first of which will have killed nearly 350,000.

2. The unachievable mission of the Templars

Between 1118 and 1119, barely more than twenty years after the capture of Jerusalem by the Crusaders of Godefroy de Bouillon, the Order of the Temple appears for the first time under the shadow of nine French knights strongly supported by the powerful Hugh, count of Champagne. At first, the Order was called simply “Militia of the Poor Knights of Christ of the Temple of Solomon”. Historians do not seem to agree on the date of creation of this militia; the references being few and the change of calendar starting the year in January and no longer in March, complicates matters.

Certain references trace the founding of the Order of the Temple to January 25, 1119, when Hughes de Payns and Godefroy de Saint-Omer made the three vows (chastity, poverty and obedience) in front of the Patriarch of Jerusalem, Gormond de Piquigny. The scene takes place on the very day of the coronation of Baudouin II of Jerusalem. At this time, the members of the Order undertake to watch over the dangerous pilgrimage routes that lead to the holy city. Before and until the First Crusade, pilgrimages to the Holy Land, begun under Charlemagne, gathered more and more people, in the face of Muslims. From the start, the mission of the nine Templars seemed very presumptuous and above all impossible to achieve...

The nine men seem, for the majority, to come from high lines, here are their names: Hugues de Payns, Geoffroy de Saint-Omer, André de Montbard, Payen de Montdidier, Geoffroy Bisol, Archambault de Saint-Amand, Gondemar and a Rolland. We cannot claim to know categorically the precise spelling of all the names of the first companions of the Order. At the beginning of the 12th century, scribes often distorted the spelling. Note that they were nine, like the Great Divine Assembly of Heliopolis made up of: Atum, Chu, Tefnut, Geb, Nut, Osiris, Isis, Seth and Nephthys; images of the nine components of the body according to Egyptian doctrine. The nine of this Assembly, or Ennead, fought against the enemies of ancient Egypt known as the Nine Bows. There is a ritual of the trampling of the Nine Arcs by the Pharaoh during the royal enthronement ceremony.

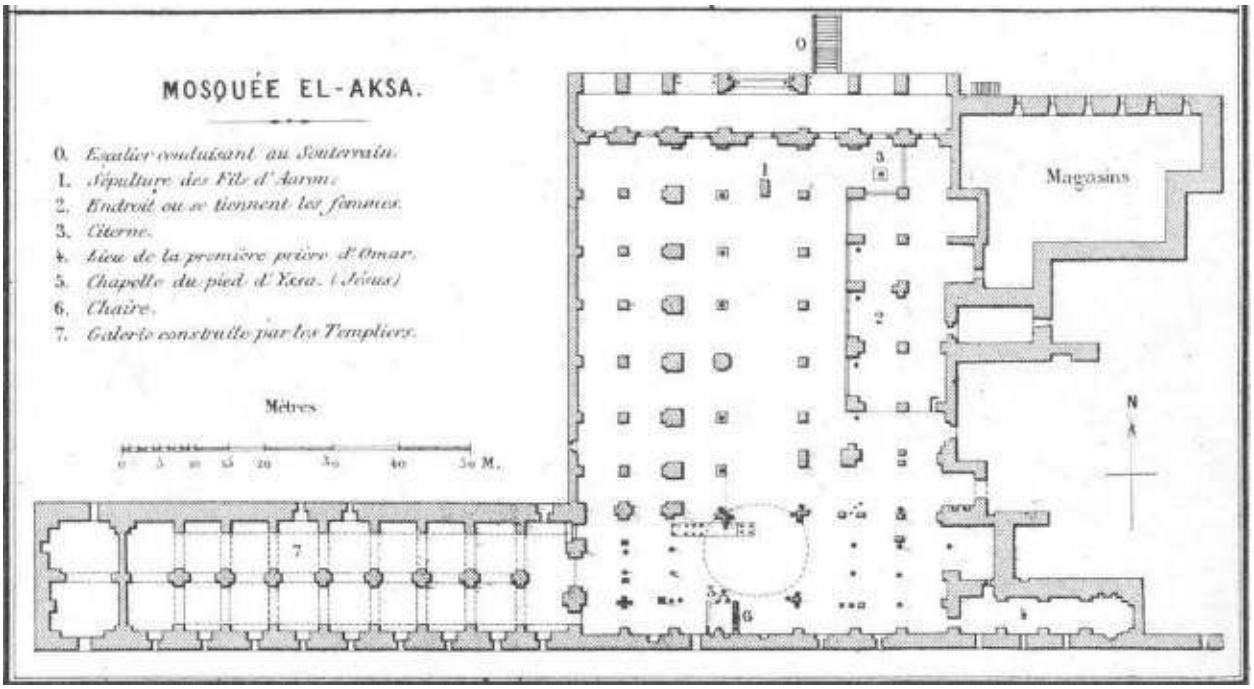
◆◆◆

The king of Jerusalem did not seem to have solicited these nine men and yet history tells us that he had to give them a warm welcome. We

imagine that they were lodged, the first days, by the Hospitallers of the newly created Order of Saint John.

Very quickly, the nine knight-monks introduced themselves to Patriarch Theocletes, regarded as the sixty-seventh successor of Saint John. After this interview, the high authority of Jerusalem installs the quarters of the Poor Knights of Christ on Mount Moriah where Solomon's Temple stood until its first destruction by the Babylonians in 587 BC. J.-C and the annihilation of the second Temple of Herod in the year 70 by the Romans. There is still confusion today: the Templars did not settle in the mosque of Omar (Dome of the Rock), transformed into a church and baptized Templum Domini, just after the first Crusade[104]. Rather, Theocletes assigned them a wing of the al-Aqsa mosque, transformed into a “royal palace” by the canons of Saint Augustine.

Why such a choice? No one knows. Was it a wish of the Templars? It's possible. However, at the time of the Militia of Christ, absolutely nothing remained of the famous Temples of Solomon and Herod whose foundations the Templars no doubt wished to examine. Did the Templars already know of the presence of tunnels in the basements of the site?


MOSQUÉE EL-AKSA.
0. Escalier conduisant au Souterrain.
1. Sépulture des Fils d'Aaron.
2. Endroit où se tiennent les femmes.
3. Citerne.
4. Lieu de la première prière d'Omar.
5. Chapelle du pied d'Issa. (Jésus)
6. Chaire.
7. Galerie construite par les Templiers.
Mètres
0 5 10 15 20 30 40 50 M.
Magasins
N

According to the accounts of Guillaume de Tyr, Jacques de Vitry and Michel le Syrien, for nine years, the first Templars remained on the fringes of any military maneuver, without recruiting any new members until the arrival of Hugues de Champagne around 1125 Hughes de Champagne, whose fortune is estimated 4 to 5 times greater than that of the King, bequeaths all his property to his nephew, denies wife and descendants, and leaves France to put himself at the service of the Order of the Temple and of his own vassal, namely Hugues de Payns, the first Master of the Order with whom he went twice to the East before the founding of the Order...

Guillaume de Tyr and Jacques de Vitry tell that between 1118 and 1127, the nine Templars would have performed the police function on the pilgrimage route between Jaffa and Jerusalem. Unlike them, the Jacobite Christian Michael the Syrian (end of the 12th century) announced a number of thirty men for the training of the first members of the Order. Many sources seem to opt for the nine, it would be difficult to question it, but historical honesty wants each knight to be accompanied by two or three squires, which would probably explain this discrepancy.

Another question is obvious: why attribute to this handful of monk-soldiers such a mission already officially assured by the Order of Saint John of Jerusalem (the Hospitallers) whose numbers were much more substantial? Marie Delclos and Jean-Luc Caradeau, to whom we owe a detailed and scholarly work on the history of the Order of the Temple, point out that the Templars certainly could not assume police functions alone on the pilgrims' route.

Whether they were nine or thirty, the members were certainly not a large enough group and even well-armed, they would have been massacred by the many tribes of looters who prowled. There are nearly 80 kilometers of roads to be secured, much of which is in the mountains. Moreover, according to several very credible sources, the Templars concentrated their efforts on the most dangerous place, namely the parade of Athlit (later referred to as Castle Pilgrim) which runs along the coast between Acre and Haifa. This area is at least 200 km from Jerusalem, while there are already 81 km from Jerusalem to Jaffa[105]… It is too far!

It is easy to imagine that our few Templars could not keep the Holy Sepulcher and protect the pilgrims to Jerusalem, through the many parades and the ambushes of brigands and criminals. It therefore seems impossible that they were able to secure these areas twenty-four hours a day without

encountering any problem, especially since no archive indicates a possible wounded or dead in combat during their travels far from Jerusalem. Worse still, no document evokes their deeds and gestures during these mysterious years.

What did the Templars do during these nine years of service? Deprived of means and manpower, they could not do much except focus on excavations that could be described as archaeological. Under these conditions, this mysterious protection is rather a cover coming to explain their presence on the platform of the two mosques that the king provide them.

The historian Alain Desgris, former Sorbonne professor, considered one of the greatest specialists of the Templars, gives his opinion on this thorny question: *"The first knights of the Militia of Christ were given the task of negotiating a certain number of manuscripts having in particular relates to the first texts of the primitive Church and to find various testimonies on the places where lived the various sects, the reputed parents of Jesus, the apostles and on the places of the site of the Temple of Solomon as well as on Mount Carmel… However, what they found evidently exceeded the hopes of Father Bernard of Clairvaux and of the "learned and initiated" knights of the Order of the Temple who perpetuated a Gnostic teaching in a form which today remains secret. based on certainties that have nothing to compare with the exoteric movements of this century.[106]"*.

◆◆◆

It would have been so much simpler, and perhaps even less mysterious, if the Templar archives had come down to us. These were transported to Cyprus after the fall of the Overseas Territories at the end of the 13th century, then probably destroyed when the Ottomans invaded the island in 1571. We can only fall back on second-hand documents, coming from the Canons of the Holy Sepulcher, Italian merchants, Vatican archives, Hospitallers and accounts from chroniclers and pilgrims who came to the Holy Land, as well as documents accumulated during the Templar trial… The only chronicler considered reliable remains William of Tire. However, he started writting his history of the Crusades until around 1170, barely more than 50 years after the founding of the Order of the Templars, when no previous source existed yet.

3. Tunnels under the Temple Mount

Were the Templars looking for the Ark of Moses as many authors think? According to the Bible, the Ark would have remained in the Holy of Holies of the Temple of Jerusalem for almost four centuries without being touched, under pain of lightning strike. Only the high priest could access the most sacred part of the sanctuary. Its last appearance would date from the time of Josiah's reign (640 to 609 BC), when the latter launched the reform of the cult of YHWH by removing all the ritual objects of Baal and Asherah in the Temple. Then, history never makes mention of the Ark again, nor even during the first Babylonian plunder in 598 BC. AD, and even less in July 587 BC. AD, when Nebuchadnezzar besieged Jerusalem, looted the First Temple and ended up destroying it. For historians, the Ark of the Covenant was destroyed at this time. Yet the Second Book of the Maccabees (**2**: 4-7), regarded as apocryphal by the Hebrew Bible, but included in the Catholic Bible, tells how the Ark was concealed in a lair, near Mount Nebo, then the entrance clogged by the prophet Jeremiah… The area has been excavated for several decades by the Franciscans of the Holy Land, responsible for the site of the presumed death of Moses, and even in a "savage" way by "the Institute for the restoration of the international history" (sic), in 1981… in vain![107]

The Hebrew traditions of the Midrash tell another story: Solomon would have built an underground chamber under the Temple in order to preserve the Ark from any destruction. For example, we find this mention in the Talmud of Babylon which says "The Ark is buried in its own place" (Tractate Yoma, 53b). The idea seems so entrenched that it prompted Chief Rabbi Nissim of the Sephardic community and Chief Rabbi Unterman of the Ashkenazi community of Israel to oppose excavations on the Temple Mount in 1967, fearing that archaeologists do not discover the Ark! Since then, it should be remembered, no excavation is possible on the Mount except outside as in the Ophel district. This notion of hidden places, caves and undergrounds, truly rooted in people's minds, nevertheless finds an echo in reports or chronicles from travelers, pilgrims, geographers, etc.

The first mention of an opening in the Rock comes from a certain "Pilgrim of Bordeaux", returned to Jerusalem in the year 333, who mentions in Latin a *Lapis pertusus* (perforated rock) where the Jews once per year came to lament. Then comes a mention of the geographer Ibn al-Faqîh, in his

Book of the Countries of the year 903: *"Under the Rock is a cave in which people come to pray and which can contain 62 people"*. Words relayed nearly a good century later by the philosopher and theologian Nasir-i Khusraw in his Sefer Nameh: *"The covered part of the al-Aqsa Mosque is built on (a) underground, the construction of which is so solid that such a sizeable edifice has not the slightest effect on it. Walls have been introduced into the construction, stones so enormous that one cannot imagine that human forces have succeeded in transporting and putting in place such masses. This underground was built, it is said, by Sulaymân (Solomon), son of Dâwûd (David).[108]"*.

In the 12th century, therefore at the time of the Templars, the pilgrim named Theoderich alludes to underground passages in his account on the Temple Mount: *"Once in the lower courtyard of the Templum Domini (Dome of the Rock), there is a staircase of 25 steps leading down to a large pool from which would leave an underground passage leading to the Church of the Holy Sepulcher through which the Sacred Fire which miraculously illuminates the church on Easter Eve, is conveyed to the Temple of Lord."*. The Persian traveler, Ali Ibn Abi Bakr al-Harawi, known as "Ali of Herat" (between the 12th and 13th centuries), offers us another description: "*Under the Rock is the Cave of Souls. They say that Allah will go to gather there the souls of all true believers. Fourteen steps lead down into this cave. The Cave of Souls is as high as a man and takes 11 steps from east to west and 13 steps from north to south."* According to Muslim tradition and the Talmud of the Jews, the Rock represents the center of the World where the Abyss and the waters of Paradise or those of the Flood are located[109].

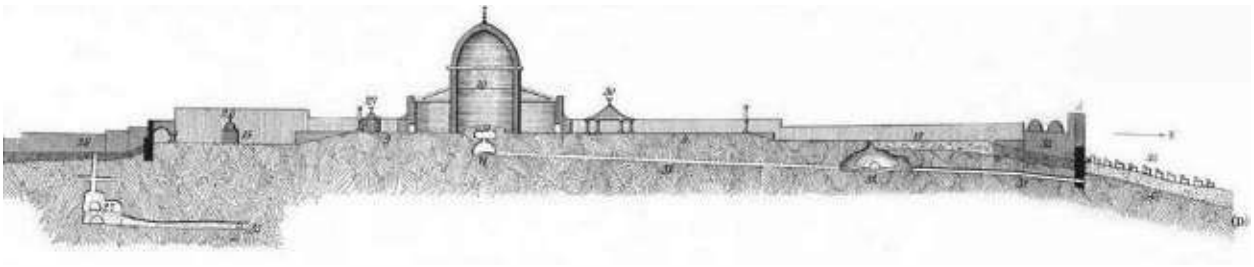
22. The Cave of Souls under the Dome of the Rock, after Harry Fenn (1881).

In 1854, the Italian Emete Pierotti, archaeologist and architect, was hired as an engineer for the city of Jerusalem. The Surraya Pasha recruited him as a consultant for various renovation works on the Temple Mount as well as to carry out research on the city's hydraulic network. Its third mission was also to explore the network of galleries and cisterns at the Esplanade des Mosques. The Pasha wants detailed work from him from every point of view in order to also carry out repairs on certain walls of the city. To carry out his mission, Pierotti hires M.J. Diness, the city's first professional photographer, to help him map the various projects to be carried out.

His remarkable role with the governor of Ottoman Jerusalem, and the invaluable support of his photographer, allowed Pierotti to obtain official access and to survey the Temple Mount; something completely impossible at the time, the spaces of the Mount being closed to visitors and even to Western scholars. Indeed, the esplanade of Haram al-Sharif remained prohibited due to underground excavations to restore water to the old pipes. That was the official reason.

We owe Pierotti many very detailed documents and architectural drawings of Jerusalem that are still referred to today. Among them, there are different plans of the Rock and the mosques of Omar and al-Aqsa. Surprisingly, we also have a cross section of the Mount where we can distinguish a tunnel connecting the cave located under the Dome of the Rock to the al-Aqsa mosque (see image n ° 23). Researchers and archaeologists find this plan “perfectly fanciful”. But a question remains and which nobody seems to be able to answer: why did Emete Pierotti draw such a plan when he was hired for his finesse of execution and his great precision?

23. Cross section of the Temple Mount by Emete Pierotti. A tunnel connects the cave located under the Dome of the Rock to the al-Aqsa mosque...



Between 1860 and 1870, British Army geographer and archaeologist Charles Wilson led an archaeological expedition to Jerusalem with Charles Warren of the British Royal Engineers. The excavations carried out on the Mount of the Temple, enabled them to delimit a whole underground network under the presumed place of the Temple of Solomon. In their book *The Recovery of Jerusalem* (1871), it is said that by excavating in one of the many tunnels under the Rock (Mount Moriah), under the supposed site of the Temple, they unearthed several ancient objects from the time of the Crusades[110] , identified more precisely as being of Templar origin. A little later, in 1894, other excavations carried out by Charles Warren and the British officer Parker, found in other tunnels of the Rock a Templar sword, a spur, the remains of a spear and a small templar cross. All these artefacts then ended up in the hands of Robert Brydon (1930-2014), a Scottish archivist specializing in the Templars, and founding member of the Commandery of Saint Clair. His grandfather being friends with Captain Parker, the latter explained to him in a letter dated 1912 that they found a secret room under the Temple Mount with a passage emerging towards the Mosque of Omar (Dome of the Rock) which is located in front of the entrance to the Holy Sepulcher (the tomb of Christ). When he left the passage, Parker found himself face to face with the priests of the mosque, totally furious; the British officer had to run at full speed to save his life[111]...

We will pass the various tunnels found around the Temple Mount, during hydraulic research and the discovery of gigantic cisterns for more than a century[112], and which Charles Wilson and Charles Warren already spoke about in their joint work in 1871.

Of course, when we talk about the tunnels under the Mount of the Rock, we are not referring to parts of galleries open to the public and that anyone can visit, such as the tunnel under the Kotel (Western Wall). The underground is over 300 meters long and comprises a gigantic stone 13.6 meters long, 3.3 meters / 3,2 yards high with a thickness of 4.5 meters / 4,9 yards for a total of around 550 tonnes. How did we move this kind of monstrous block? No one can answer.

As we can see, too many clues allow us to assert without great risk that many tunnels, still closed to the public, do indeed exist under the Temple Mount! Other work by Charles Warren confirms the discovery of a complete network of tunnels. These include: *Underground Jerusalem* (Richer Bentley and Son, London, 1876); *The Temple or the Tomb* (Richer Bentley and Son,

London, 1880); *Plan, Elevations, Sections, Showing the Results of the Excavations at Jerusalem 1867-70* (Palestine Exploration Fund, 1884) or the book by George Adam Smith: *Jerusalem - The Topography, Economics and History from the Earliest Times to AD 70* (Hodder and Stoughton, London, 1907). Other reference works still exist ...

The Templars had the opportunity to excavate these hidden places for 9 years, without fearing the remonstrances of the authorities or the priests of Jerusalem. I even doubt that they were limited to the holy city. Personally, I can easily imagine them heading towards Egypt, Motherland of the Virgin Isis and of Gnosticism. We will try to confirm this fact, the indisputable echo of which will reverberate at the end of the book.

What did they find in the tunnels of the sacred Rock: the Ark of the Covenant? But which Ark are we talking about? Of the two Arches mentioned in the Zohar Hadach; probably transported out of Egypt with the sick workers (Ubru) of Akhenaton and the Egyptian priests Yahouds, the whole led by a certain Râmosé (Moses), former Vizier of the Pharaoh? The first is called “the chest of Joseph” and the second “the chest of the Shekhina” (the Spirit of God). In *The Last March of the Gods* is exposed the journey of the two chests and their crossing of the great river to the desert. One contained the Amarna archives, and the second the body of Joseph (the Yuef (“body” in Egyptian) of Patriarch Osiris).

Or are we talking about the Ark supposedly built at the foot of Sinai (cf. Exodus, chapter 25)? What confusion, even at the heart of the Hebrew texts! Like author and researcher Graham Hancock[113], I am interested in the hypothesis that the Ark of the Covenant had long been moved to a place of safety by the first Babylonian plunder of 598 BC. Perhaps it is somewhere in Ethiopia as Hancock thinks. One thing is certain: the Templars probably did not find the Ark of the Covenant, their discoveries concerned a completely different treasure, by far much more mysterious...

4. A fragment of an Akkadian tablet from the time of Akhenaton found in Jerusalem

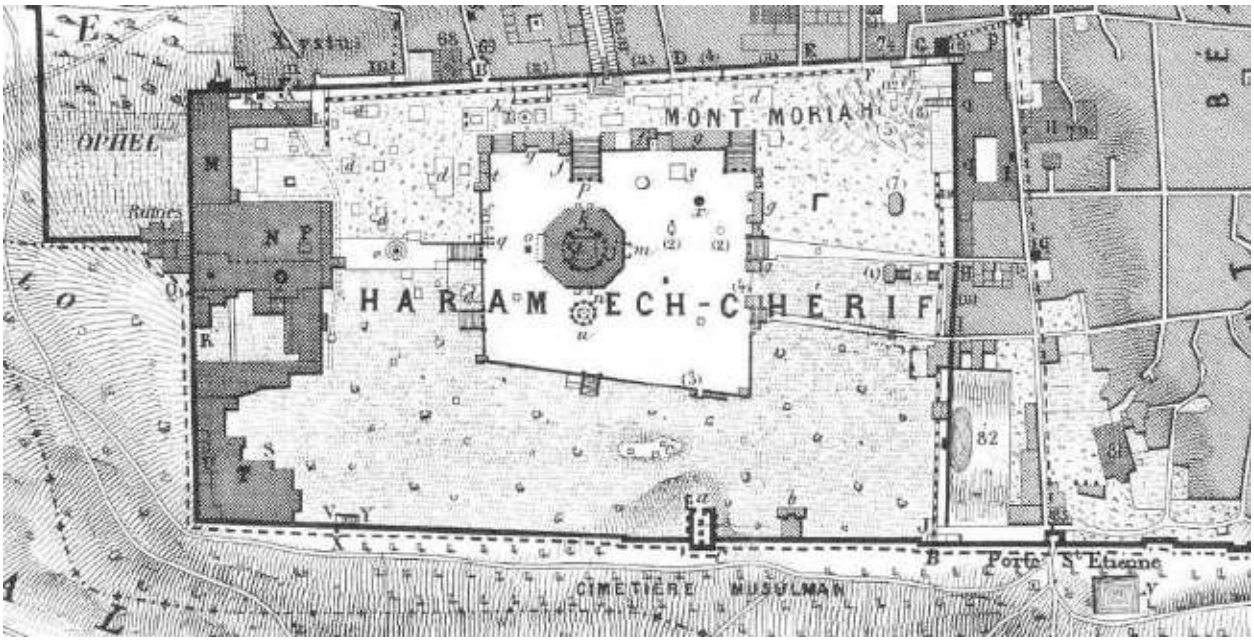
Templar knowledge also stemmed from cross-findings thanks to the unearthing of Mesopotamian traditions and documents... Indeed, one of the greatest mysteries that the Templars faced while excavating the cavities located near the Temple Mount, or more simply during their “quest for the Grail” throughout the Middle East, is undoubtedly the discovery of Babylonian documents relating the Passion and Resurrection of the Son of God celebrated during the annual feast of Akitu. Did these documents brought back to the Holy Land by the former vizier Râmosé (Moses) come from Akhenaton's library where there were many Sumerian and Akkadian cuneiform tablets? It is highly probable, especially since Râmosé was responsible for the Akhenaton’s royal archives... Also, one can easily consider the displacement of this kind of literature from 539 before J. - C. of the return of the Jews from Babylon. We know that during the almost sixty years of deportation, they could go about their own way and were able to integrate into the Babylonian social system. Some even spoke Akkadian before the deportation, we will find out thereafhter.

I insist by recalling that at the time of Amenhotep III and his son Akhenaton, ancient Palestine and therefore Urushalim (Jerusalem), were under Egyptian jurisdiction with the only diplomatic language, Akkadian. This historical fact rarely mentioned by historians changes absolutely everything! In 2010, a fragment of an Akkadian clay tablet was discovered in the district of Ophel in Jerusalem. The Ophel can be found along the southern wall of the Temple Mount, near the al-Aqsa Mosque. The six-square-centimeter fragment of clay, tanned by time, consists of earth taken from the soil of the region and is identified with the kind of correspondence that Egypt had with its subjugated regions.

Professor Yuval Goren of Tel Aviv University believes it to be a fragment of a message from the Jerusalem archives dating from the time of Akkadian cuneiform communications between Judean leader Abdi-Heba and Akhenaten. Assyriologist Wayne Horowitz (Hebrew University of Jerusalem) confirms this hypothesis: the spelling and language used date from the time of Akhenaton, around 1340 BC. This royal missive probably belonged to a document addressed to Akhenaton from the chief of Urushalim submitted to Egypt[114]. This finding makes it clear that at a time when residents of ancient

Palestine did not yet bear the Hebrew name, local chiefs had competent scribes who could read and write Akkadian in order to communicate with Egypt.

24. Old plan of the Mosques Esplanade dating from the late 1800s. The Ophel is at the top left.



As alluring as this explanation is, it does not elucidate the transmission of ancient secrets to the Templars. If the latter discovered archives between Palestine and Egypt, they did not read Akkadian, a language that had been dead for at least 1,500 years before their arrival in the Holy Land. So, what happened? Unless the Passion and Resurrection of the Son of God are by no means limited to the kingdoms of Sumer and Akkad alone? One can easily imagine the effect caused by such a discovery within the group of the first Templars, but also at the heart of the Christian Church!

◆◆◆

Following this mysterious period of nine years – between the Temple Mount and the vast territory of the Near East – the Templars abruptly change their policies and return to the front of the scene.

In 1127, the King of Jerusalem, Baudouin II, dispatched Hugues de Payns and five other Templars to the West by boat on behalf of the Kingdom of Jerusalem, but also with the aim of the Church and the States of Europe providing financial support and legitimacy to the new order. Bernard de Clairvaux will support the cause of the Templars with the Pope. The Pope is certainly interested in the difficulties of the Latin States of the East, but why so much attention for this young group of monk-soldiers whose official actions are often modeled on those of the Order of Hospitallers? How could the Templars surpass the Hospitallers, whose foundation dates back to 1070? Officially, the King of Jerusalem wanted apostolic confirmation and a precise rule of life for the Templars. But, during their research and fruitful contacts with the East, had they not rather discovered a “strong argument” for negotiating their official existence with the Church? This is indeed the subject of this book.

From their arrival in the fall of 1127, the Templars benefit from concessions, money, horses and armor: donations and donations rain thanks to the influence of the Church of Rome! The following summer, the Master went to England, where he was received with all honors by King Henry I. The latter offers gold and silver to the Order and invites the six Templars to continue their tour across the Channel. De Payns opened the first Temple House in London, and was granted several other sites across the country. He receives additional gifts when he meets David I, the King of Scots. In September, Hugues de Payns crosses the Channel again to be received by

Geoffroy de Saint-Omer. Together, they collect other concessions and treasures, all granted for the defense of the Holy Land, adds historian Michael Haag. Hugues de Payns' tour reached its peak in January 1129 in Troyes, capital of the Counts of Champagne, when Théobold, successor of Hugues de Champagne, welcomed a group of religious leaders, including seven abbots, ten bishops and two archbishops. including the presence of Bernard de Clairvaux. This is a first and a unique fact in history: the Troyess Council accepts the Templars as a religious order. Hugues de Payns addresses the assembly and describes the foundation of the Order of the Temple, presenting their rule, adapted to the precepts of the canons of the Church of the Holy Sepulcher. For example, this rule stipulates the presence at offices in the company of the canons, the taking of meals together, the wearing of clothes of the same color, a simple appearance and no contact with women[115]. The new order will henceforth respond only to the pope; strange measure completely unprecedented in all world history, unless one subscribes to the idea of a discovery that could have shaken the whole Church! Was this discovery only about uncovering traditions concerning the Death and Resurrection of the Son of God long before Jesus Christ? Let us remember for the moment that the Templars had enough to legitimize their most daring requests. We will see this in the third part of this book.

Here begins the story we all know, that of a quick expansion of the Order of the Temple throughout Europe with a financial power to thrill the greatest kings. The Order lends money to sovereigns and even to the Pope! Rich in estates, real estate, food reserves and livestock, he also managed special accounts such as those of Blanche de Castille and Saint Louis. The Templars take over the field of activity of the Florentine bankers, but apply it to all of Europe, even inventing the “letter de change” (bill of exchange), the first bank “check” which serves as a guarantee for the storage of funds. They lend money to individuals and recoup on unpaid debts. The Temple makes its fortune grow through a series of lucrative measures; here begins the story of the famous Templar treasure, envied by Philippe le Bel and yet never found. But that’s another story…

◆◆◆

Thus, in 1129, the Council of Troyes validated the existence of this organization of monk-soldiers; the first and only order of “professional

knights” in which combat is a matter of spiritual asceticism. Saint Bernard, secretary of the Council, had the statutes of the Militia of the Temple recognized. Despite his first-rate contribution during the official founding of the Templars, Saint Bernard regularly get angry with them and seemed to turn back on several occasions. The Pope himself forced him to honor his commitments. Bernard de Clairvaux, in intimate contact with the solar energy of the Virgin Mary, would he have been afraid of the discoveries of the Templars? Did these “oriental discoveries” call into question the love that his monk-soldiers should have for Mary, the Mother of Christ, or even for Christ himself?

Under the exclusive protectorate of the Pope, the Knights had a dual power: that of contemplation and action in the service of divine justice and the protection of the people and the Church of Rome. These men, invested in the sacred war, had to fight the infernal legions in order to restore the original order of Creation.

We will soon discover that among the Templars, the Virgin of the Gnostics of Egypt – Isis herself – embodied this original purity. The Templars, thanks to their discoveries, knew how to transmute this energy into a force of spiritual improvement and to use this divine inspiration to transform the warrior into a solar hero, as were the Followers of Horus. To understand the interest of the Templars in Egyptian gnosis, and to conceive what they would have really discovered, we need to learn more about the history and geopolitics of the Crusades...

25. Horus horseman defeats the crocodile Seth, symbol of evil. This image evokes Saint George fighting the Dragon. The Templars took Saint George as protector of their Order. Saint George and Horus also have the common point of the celebratory rites of the Sun, the Light and the Renewal. Sandstone sculpture from the 4th century AD, during the Greco-Roman presence in Egypt. Louvre Museum, ref. E 4850.

3 The Templars in Egypt

By hiring the Templars from the second Crusade, no longer to “protect the roads of the pilgrims” but as strategists and warriors, the Church undoubtedly wanted to awaken the conscience “of the ignorant”, while repressing the aggressiveness of the “servants of evil” through negotiations or by force. Faced with the failure of the agreements, the Templars naturally benefited from the full powers of the Church and became the champions of God in the name of a self-proclaimed “superior” civilization.

However, the Church of Rome, the Holy Church of that time, composed of cultivated minds, with powers as unlimited as God himself, could not imagine that Egyptian Gnosticism was going to remove its Holy Militia to the point of no longer satisfy with his version of the atonement of the Son on the cross, sacrificed to correct the imperfections of God. Behind this dramatic story was hidden something much deeper from an ancient oriental culture that no religion, even recent, could erase...

1. Trade routes between Europe and Egypt before the Crusades

It has long been thought that the Levant trade was born with the Crusades. Egypt, located between the Mediterranean and the Red Sea, formed an excellent commercial platform for the recovery of its own products, such as those from China and India. Among the 200,000 documents found in the repository (Guenizah) of the former Ben Ezra synagogue in Cairo, nearly 10,000 of them form an essential source for understanding the social and economic history between the Mediterranean, Egypt and the sea. Red. These documents recorded by Jewish traders show us on the contrary that, more than a century before the First Crusade, Italian merchants plied the great maritime trade routes to Egypt[116].

Among them we find the merchants of Amalfi, coming from the Gulf of Salerno, in the southwest of Italy. They offered Muslims lumber, a rare commodity and much sought after throughout medieval and Muslim North Africa. A document from 978 mentions the presence of an Amalfi nobleman named Lupino de Rini, in Bab el Luk (Babylon), a former commercial district of Cairo. Another commercial document dated 996, notes the regular presence of 160 members of the Italian colony of Amalfi in the souk of Bab el Luk, demonstrating the considerable commercial development between the Italians and the merchants of Cairo. Four documents from the Cairo synagogue still attest to the continued traffic between the Italians and Alexandria at the beginning of the 12th century. Via Egypt, the Amalfitans bring Sicilian silk, honey and wood to the Middle East and in return recover pepper, spices, flax and alum to southern Italy. The Italian chronicler Caffaro also mentions Godefroy de Bouillon's trip to Jerusalem before 1099, aboard the Pomella, a ship from Genoa, in northern Italy. Another document, taken from the Pseudo-Ingulf (14th century), also indicates that the German pilgrims of 1064-65, bound for Jerusalem, were embarked in Jaffa on Genoese ships. As indicated by the French historian, Michel Balard, specialist in trade between Europeans and Muslims in the Middle Ages East: *“It must be concluded that the Genoese trade with Egypt began at least thirty years before the Crusades and s 'is maintained, even as the Genoese helped the Crusaders to seize the coastal towns of Syria-Palestine and obtained important trade privileges in the conquered towns[117].”*.

2. Second Crusade: first official presence of the Templars in Egypt

The project to invade and control Egypt, “key to the Holy Land”, intervened among the Crusaders from 1163, with the reign of Amaury I, new king of Jerusalem. While the country is in the grip of anarchy, Amaury leads a first expedition against the Fatimids of Cairo[118] in September 1163. For him it is only a simple reconnaissance expedition pushed to the ancient city fortress of Bilbeis, located south of the Nile Delta. The advance of the Franks ceases in front of the flood of the Nile produced by the rupture of the dikes ordered by Nûr ad-Dîn, “the Emir of the Believers” and great sovereign of Syria. By this first expedition to Egypt, the king of Jerusalem had seen his enemy’s weaknesses...

Shawar, vizier and leader of the armies of Egypt, then pays tribute and indemnities to Nûr ad-Dîn so that the latter can maintain his protection over Egypt and especially push back the Franks. The arrival in May 1164 of an army commanded by Sirkuh, one of the lieutenants of Nûr ad-Dîn and uncle of Saladin, changed the story. Shawar and Sirkuh hijack the Crusaders from Egypt, but the lieutenant's claims, for war contribution, become exorbitant. The latter no longer speaks of leaving the country and rather claims entire provinces as tribute. Desperate, the grand vizier then turns to the king of Jerusalem to get rid of his rival.

Amaury then seizes the opportunity and resumes the road towards Egypt with the help of Templars and other forces of the Holy Land, like the Hospitallers. Frankish armies cross Sinai. Arrived in the valley of the Nile, the Frankish soldiers and those of the Grand Vizier of Egypt surround the 30,000 men of Sirkuh, who evacuate Cairo in disaster to take refuge further north, in the fortress of Bilbeis where they are finally besieged by the forces of the two allies united. But the Christian army had largely deserted the Holy Land to support Amaury. The king of Syria, Nûr ad-Dîn, took advantage of this strategic weakness to attempt an invasion of the Kingdom of Jerusalem. If he continued the siege of Bilbeis, the king of Jerusalem could lose the Holy Land. The latter then proposed to Sirkuh to stop the fight and to evacuate Egypt at the same time. The lieutenant of Nûr ad-Dîn, at the end of his resources, accepted the conditions. In November 1164, the enemy armies left Egypt to enter Syria, the forces of Sirkuh took the direction of the desert and the king of Jerusalem skirted the coasts to bring aid to Antioch and push back Nûr ad-Dîn.

Ultimate masters of Egypt, Shawar and the Caliph of Cairo put up with a formal alliance with the French in order to guard against any danger in the event that Syria were to invade the country again.

From the end of 1164, a very important date for our investigation, the Templars, in good relation with the Court of Egypt, could circulate freely along the Nile under the protectorate of the Grand Vizier, these being regarded as powerful intermediaries with the world of Islam. Their contacts with Muslims are reflected in their history, John Charpentier adds on this subject: *"The Templars, probably educated by the Fatimids of Cairo, conceived the possibility of a pacifist universalism, renewed from that of Pharaoh Amenophis IV (Akhenaton)*[119]*."* It's an understatement!

We also note that in 1166, the Grand Master of the Temple, Bertrand de Blanquefort, had a fortress in Transjordan delivered to the Muslims in order to strengthen his ties with the Arab world, but also to counter the risky policy of the King of Jerusalem with which the Order of the Temple does not always agree[120]. No document mentions the actions of the few Templars who remained in Egypt for more than two years of proven peace. However, history bears witness to the importance of the good relationship between Egypt and the Order of the Temple on several very distinct dates.

The first occurs when in January 1167, Nûr ad-Dîn instructs his famous lieutenant Sirkuh to undertake a new campaign for the Nile's valley conquest. The king of Jerusalem then wishes to concretize his agreement and protectorate with the court of Cairo. For this, he moves quickly with his army, supported by the Templars and Hospitallers, and goes to Cairo where the vizier receives him as a hero. Amaury then commissioned two ambassadors to receive the Caliph's oath of loyalty: the young Count Hugues de Césarée and the Templar, Geoffroy Foucher du Temple, Commander of the Kingdom of Jerusalem. Renowned diplomat and administrator of the affairs of the Order, the latter also embodies the great commander of the Order of the Temple in the absence of the Master. The treaty resulted in the annual payment of one hundred thousand gold coins and the installation of a garrison and a governor in Cairo.

The agreements concluded, the Franco-Egyptian army sets out to reach the Nile and Giza where the enemy has taken refuge. In March 1167, Sirkuh led the front around Giza, while his nephew Saladin defended Alexandria. Saladin wants to do battle with these arrogant Christians who

have invaded Syria and taken Jerusalem. The forces of the Franco-Egyptian army are advancing gradually and ascending the Nile Delta to reach Alexandria in June. A violent battle occurs, Amaury launches into a complicated siege. Sirkuh leads a counter-offensive and is forced to withdraw his forces to Alexandria to support his nephew.

The Franco-Egyptian army establishes a maritime blockade around Alexandria and destroys the food supply as well as all commerce. Sirkuh and Saladin are cornered and, although the Franco-Egyptian forces are gradually running out, faced with famine and food shortages, they open the gates of the city to their enemy... Decision was made that the two forces rivals will leave Egypt simultaneously, leaving the vizirate in Shawar, as in 1164. The king of Jerusalem negotiates with Saladin and even obtains ships for him to repatriate the wounded of Sirkuh's army to Syria. In autumn 1167, Amaury returned to Jerusalem, covered in glory, while Egypt was under the protection of the Franks.

26. Crusaders and Templars in Egypt, Gustave Doré.

3. The dubbing of Saladin to the Order of the Templars in Alexandria (1167)

At the end of the Alexandria's siege, Saladin had himself dubbed as French used to do, by Onfroy de Toron, he is now a knight Templar... This is a little-known historical fact, but real, in view of the many documents that echo it by simple anecdote or in more detail. Note the presence of this event in several documents[121]:

- National Library, **Ms. fr. 25.462** (Notre Dame 272).
- **Ms. fr. 721.**
- **Ms. 424** from Caius and Gonville College (Cambridge).
- **The Itinerarium Perigrinorum** and **La Gesta Regis Ricardi** by Richard, canon of the Holy Trinity of London.
- **The Chronicles of Ernoul**.
- **The Chronicle of the Abbey of Saint-Pierre-le-Vif-de-Sens** by Geoffroy de Courlon.
- **The Universal Chronicle** of Guillaume de Nangis.
- **The History of the Knights Hospitaller of Saint John of Jerusalem** by Abbé Vertot.

Now that we have guaranteed the seriousness of this episode, here are the facts reported by Abbé Vertot, (Académie des Belles Lettres):

> "(In 1167), Saladin, for lack of aid and ammunition, saw himself reduced to the sad need to open his doors to his enemy. It is reported that this young Mohammedan, on leaving Alexandria, at the head of his garrison , having seen Onfroy de Thoron, constable of the Kingdom of Jerusalem, and charmed by the valor which he had shown throughout the siege, advanced towards this Christian lord and begged him as the bravest knight he knew, to willing to make him a knight with his own hand; which the constable, with the permission of the King, granted him with all the marks of esteem and consideration which were due to the valor and the generous defense he had made during the siege.[122]" - **History of the Knights Hospitaller of Saint John of Jerusalem**

However, doubt hangs over the exact identity of the knight Onfroy who dubbed Saladin. The chronicler William of Tire, contemporary with the

facts, indicates that it was probably Onfroy III de Toron (1141-1173) and not his father Onfroy II (1117-1179), Constable of the King of Jerusalem, therefore first officer of the Crown. According to him, Onfroy II was too old to be interested in the young Saladin and grant him the dubbing. On the other hand, his son Onfroy III, aged about thirty and of the same generation as Saladin, could maintain friendly relations with the latter[123].

This remark seems surprising on the part of William of Tire, because we know that Onfroy II, Amaury's right-hand man and first officer of the Crown, was at his king's side during this famous battle of Alexandria, which does not is not the case with his son. In addition, Mr. Guizot, professor of history at the French Academy, clearly indicates the Templar lineage of Onfroy II[124].

4. Four fruitful years in direct contact with Egyptian Hermeticism (1164-1168)

The King of Jerusalem saved Egyptian independence, obtained an annual tribute, a garrison in Cairo, but above all a true Frankish protectorate over Egypt. Let us now confine ourselves to highlighting what never was in the context of studies on the Templars. The latter frequented Egypt from the end of 1164 to the end of 1168, i.e. for four years. Four years of peace and free movement of Egyptian territory, where Bertrand de Blanquefort, Master of the Temple, was able to send the men in white coats to the banks of the Nile.

Templar existence in Egypt last between Cairo and Alexandria. The Templars maintained good relations with the Italian cities of Pisa and Venice in trade with Alexandria. Documents found in the Geniza in Cairo testify that Alexandria was transformed into a commercial platform between the 12th and 13th centuries, destined for the Mediterranean and for foreign merchants. It was an obligatory point of passage, a sort of suburb of Cairo, where merchants only passed through to transact business, so the stay there was ephemeral[125].

The Templars' presence in Alexandria, from where gnosis spread to Europe, also marks a crucial milestone in the history of the Order. The Egyptologist René Lachaud adds about the relations maintained between the Templars and Muslims: *"The worthiest of interest remains the relations established by the Templars and the Muslims at the level of knowledge, techniques, religion and Hermeticism. From the first years of their presence in the East, the Templars had the Arabic texts they found in the conquered cities translated into Latin. When Muslims had spread throughout the Mediterranean East from the 8th century onwards, they had collected the manuscripts, scrolls or parchments which still slept in the remains of the great libraries of antiquity, such as that of Alexandria Arab-Muslim civilization. By the time the Crusaders arrive in Syria, this civilization has reached its peak and has an appreciable lead over the West.[126]"*.

In times of truce, such as between 1164-1168, the Templars, Egyptians, Jews and Saracens visited each other freely, passed on some of their views to each other and exchanged religious point of views. The Templars therefore visited the lodges, particularly those of Alexandria and Cairo, schools of knowledge, renowned in the Middle Ages for their

esotericism and occult sciences.

In Egypt, there were true initiatory colleges resulting from the thought of the god Thoth. The name Djehuti Grecized in Thot and Hermes (Trismegistus) reveals to us the great inventor of hermeticism. Emerging from the Chaos of the Origins with the mythical ancestors, the god Thoth brought with him the original hermeticism which he codified as well in Egyptian thought as in hieroglyphics.

These esoteric exchanges of ideas influenced the Order of the Temple, as the Templars influenced the Saracens. Gérard Serbanesco, specialist in Freemasonry and the Templars, specifies that the East influenced the Templars and even Christianity: *"Devout Muslims listened in mosques to those who recited prayers while counting on sacred grains. The Templars borrowed this system and placed the thread containing these beads around their hat. These threads holding the sacred beads were called: a rosary (chappelet), deriving from the word hat (chapeau, in French in the original text). The Crusaders imitated the Templars and then introduced it in Europe, in Christendom. origin of the Catholic Rosary![127]"*.

Thus, from the second Crusade, the Templars were able to verify their sources on the spot and exchange views with oriental scholars. The Church, which wanted at all costs to set aside Gnosis and its "heresies" had yet integrate some of its precepts, and it was a slippery slope. The Templars, thrown in the wake of the Latin war, put themselves more in contact with the Gnostic faith, that which breaks with the reason of religious fanaticism and which, on the contrary, brings a luminous, spiritual and philosophical knowledge. A perception granting free will, a superior vision of good and evil, allowing the knight to differentiate between the divine and the ego...

5. The loss of Egypt (late 1168)

The access of the Templars, along the banks of the Nile, could continue for a year of peace, until November 1, 1168, when the king of Jerusalem landed at Bilbeis in the Nile Delta. A month before, under the strong advice of the Emperor of Byzantium and the Grand Master of the Hospitallers, Gerbert d'Assailly, Amaury decided to break the pact of alliance with the crown of Egypt and took the head of his troops in the conquest of the Nile. This betrayal of the Hospitallers towards Egypt can be explained by a negotiation with Amaury which guaranteed them the complete territory of Bilbeis and goods from ten Egyptian cities...

Here comes an important date coming to mark the close relations maintained between the Order of the Temple and Muslims. The Master of the Temple, Bertrand de Blanquefort, guarantor of the treaty signed with the Caliph and the Vizier Shawar, condemned the breaking of the negotiated agreements and refused to participate in the conquest of Egypt! Amaury had to do without the Templars and their fabulous assets. The king of Jerusalem ignored the warning and set off for a legendary disaster. Once the path to the Delta was secured, the Frankish army descended along the Nile to face, twelve days later, the old city of Cairo, Fostât. The Grand Vizier Shawar had sacrificed the city by setting it on fire! The king of Jerusalem then understood his error and could not fight the enemy. He paid for his retirement at the cost of a heavy war indemnity. He and his troops were able to leave Egypt for Palestine, totally humiliated and forced to pay the first part of the sum.

Called for help by Egypt, Sirkuh hurried there and established himself as master while his nephew Saladin entered Cairo on January 8, 1169... Vizier Shawar was killed on January 18 and the vizirate attributed to Sirkuh. On March 23, 1169, the great warrior Sirkuh died and his nephew Saladin succeeded him in the vizirate. Two years later, he suppressed the Fatimid caliphate, making him the absolute master of Egypt.

Amaury's mistake brought a strategic disaster with incalculable consequences for the Latin Kingdom and its eastern borders. This error unites two very powerful kingdoms, Cairo and Damascus, and locked Frankish Syria for a long time.

27. Victorious Saladin, Gustave Doré.

6. Return to Egypt (1218-1221)

Jerusalem is governed Muslim since 1187 thanks to the resounding victory of Saladin, a historic moment when the latter, at the head of 30,000 men, took back most of the Kingdom of Jerusalem and some fifty Crusader castles. The loss of Jerusalem sparked in Europe the preparation of a third Crusade.

On June 8, 1191, Richard I of England (Richard the Lionheart) arrived on the shores of Palestine to support the Crusaders engaged in the siege of Acre for more than two years. The standoff against Saladin will last several more months; the city finally surrenders after three years of endless and bloody blockade. Richard the Lionheart, exhausted, has only one idea in mind: to take back Jerusalem! But very quickly, he changes his mind, believing that he may be able to recover it, but surely not keep it. On September 4, 1192, the representatives of King Richard and Saladin signed a five-year treaty in which it was stipulated that the Franks would keep the coastal area between Tire and Jaffa. For their part, Christians recognize the authority of Saladin over the rest of the regions. Jerusalem remains under Muslim control, although the city offers freedom of worship to everyone as well as free access to holy places for Christians. At this moment, the Latin States of the East hardly exist anymore, the Christian presence being restricted to the strip of land granted during the treaty.

Heavily controversial, the Fourth Crusade will give up reaching Egypt - the center of Muslim power in the Middle East - and focus its efforts on destroying the Byzantine Christian Empire. This Crusade allows the creation of new Crusader States, but political intrigues and quarrels of succession greatly weaken the interests of the Frankish kingdoms.

We know that the Templars maintained proper relationships with the Orientals. The Rule of the Elected Brothers[128] announces in its article 24: *“During the period of peace, you must often think that your God is also that of the Jews and the Saracens”*. This hardly enchanted the Church of Rome in 1198, as Pope Innocent III testifies in his letter written to the Master of the Temple, Gilbert Erail, who actively participated in the five-year truce signed between the King of England and Saladin: *“Now people are getting colder, when they hear that you are making truces with the Saracens. We ourselves are not getting cold, but are always striving for our goal.”*. The Pope

apologized at the same time for not sending more substantial funds for the use of Christians in the East, an elegant way of making the Templars understand that if they wanted help from the West, they should maintain the peace. Holy war [129]!

◆◆◆

The Templarss return to Egypt takes place officially, from the Fifth Crusade, that is to say fifty years after their precipitous departure of 1168. The preparations for this new Crusade will have lasted more than five years. Embarking from La Rochelle, the monk-soldiers in the white mantle joined the fleet of the English and French Crusaders and arrived in the spring of 1218 in the Nile Delta.

In August of the same year, the Templars and Hospitallers set out to conquer the first defenses of Damietta. They seize its large outer tower (Cosbaine tower), which protects the entrance to the port, and break its chains which prevent any navigation. This first victory thus allows the Crusader and Templar ships to patrol the eastern arm of the great Egyptian river, a true gateway to all of Egypt. But the sea breeze is sometimes capricious, the Crusaders and their large ships often come up against the cruel lack of wind.

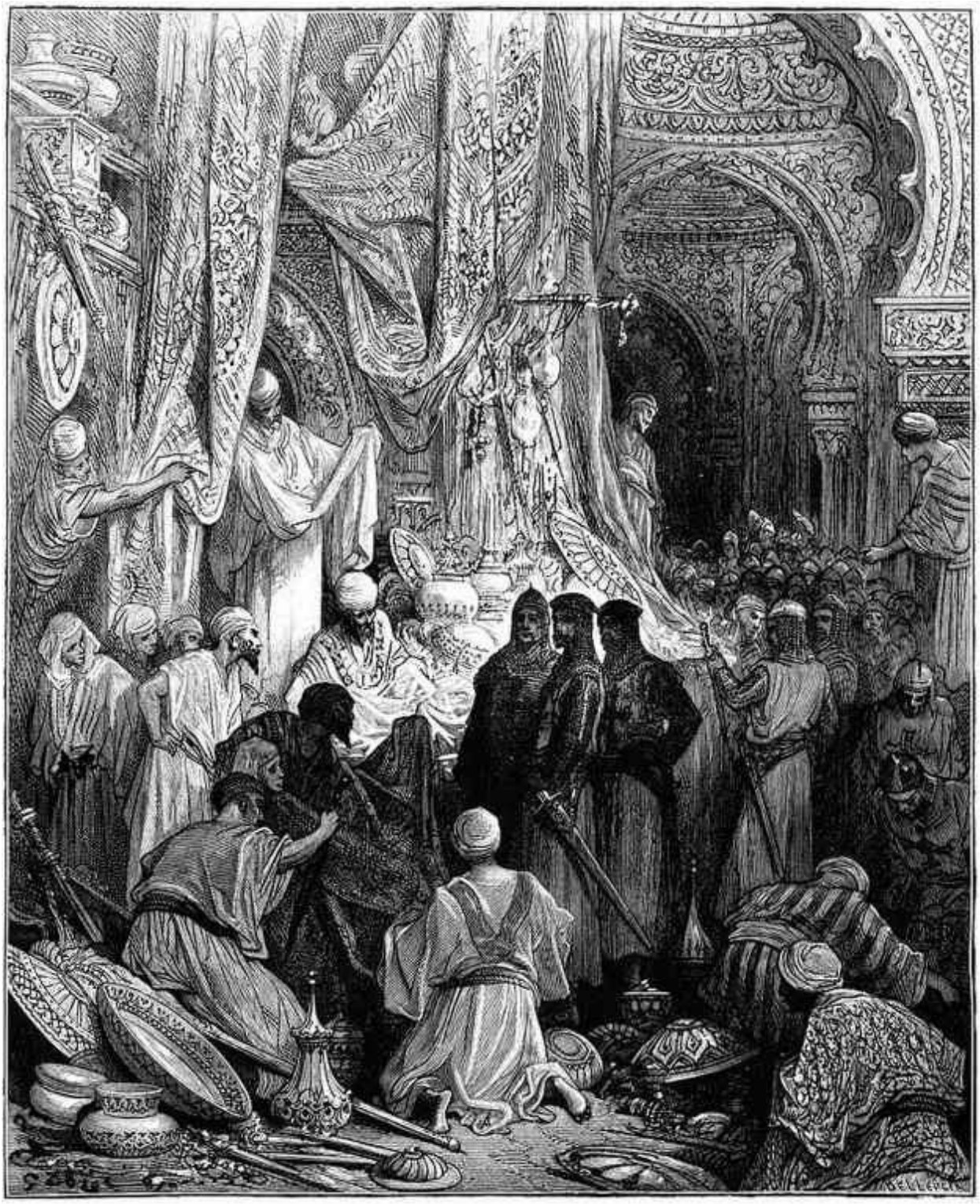
In order to supply the army and to navigate on the Nile and its tributaries, the Templars use Egyptian ships with shallower draft, suitable for navigation in this marshy region where the wind is capricious. The Genoese and Pisan merchants closely follow the movements of a few Templars who left as scouts. The Templar expeditions thus opened the way for long reconnaissance journeys. A detachment of a thousand men, embarked on light boats, sets out to explore along the Tanic Nile, in search of supplies and goods. They travel through lake and marshy regions, haunted by birds. They then discovered the site of Tanis where a Turkish garrison was working to watch over the region, but they fled as the Christian invaders approach[130]. The exploration and looting of property in the north of the Delta continued for more than a year and a half ...

In November 1219, after 17 months of fighting and maritime battles[131], the holy army financed by the Church of Rome, partially affected by scurvy[132], painfully gathered on the triple walls of the city and its thirty-two towers and turrets. Damietta is taken for the first time by Italian Crusaders, actively supported by the Templars and Hospitallers, initially

equipped with four koggen[133] and two naves. The story retains the sacrifice of a Templar kogge, rushed against the walls of Damietta to open a breach. This victory struck the spirits so much that an Italian chronicle equates the Templars with a celestial militia, while underlining the testimony of the stunned Muslim defenders[134].

Little-known fact of historical chronicle, the Templars had a “perrière”, a war machine which throws stones, able also to be transformed into incendiary lance[135]. Originally originating from the Assyrians (9th century BC), this weapon was updated by the Byzantines at the end of the 400s of our era. The use of such a war machine shows once again the interest which the Templars carried to the knowledge of the East. The use of this “perrière” offered a precious advantage during the capture of Damietta, just as much as the “mangonneaux” (large catapults) of the Hospitallers. Likewise, the invaluable naval assistance of Genoese and Pisan merchants brought commercial concerns hitherto unknown to this moment in history. The Italians wanted to create a colony that would open up new trade routes for them, while the French wanted to exchange Damietta to recover Jerusalem lost in 1187. The liberation of Jerusalem did not interest Italian traders and traffickers, rather in the search for the Egypt’s keys, to establish posts along the Nile to receive goods from all over the East[136].

28. Crusaders and Templars share the treasures of the besieged city, Gustave Doré.



As they arrived in the besieged city, the Crusaders, Templars, Hospitallers, counts, merchants and pilgrims shared the city's treasures: gold and silver in large quantities, silk fabrics, precious properties and immense wealth of all kinds. The arrangement of the French and Italian soldiers brings discord. On December 21, 1219, the Italians tried to drive the Templars and Hospitallers out of the city. On January 6, 1220, the latter regained the upper hand and drove the Italians out of their neighborhoods. A fragile truce seemed accepted by the rivals on February 2, 1220, but they still disagree on the city's fate. Furthermore, in Damietta, the Franks are divided into two clans: the partisans of the king of Jerusalem and the barons and that of Pelagius, legate of Damietta, supported by the pope, the bishops and the military orders.

The conquest of Damietta gets stuck in confusion and endless negotiations. The Egyptian sultan then offered to give the entire territory of Jerusalem to the Crusaders if they left Egypt. But conflicts between Jean de Brienne, king of Jerusalem, and Pelage d'Albano, papal legate, waste precious time. The first wishes to accept the conditions, but not the second who is desperately awaiting reinforcements from Frederick II, which arrivals was delayed...

Thus, in summer 1221, the initial plan envisaged by Pelagius fails miserably. The Christian troops try, in spite of everything, a march towards the South, however, the Egyptians block the supplies and open the dikes to flood the grounds. The Crusaders' defeat is total; they left Egypt on August 30, 1221[137].

Excommunicated by the Pope for not having participated in the Crusade, Frederick II left all the same in 1228 to disembark, no longer in the Nile Delta, but in Palestine… His brief Crusade ended with a mock battle against Sultan Malik al-Kamel, who is none other than his friend. He thus recovered the city of Jerusalem, without fighting, crowned himself king of Jerusalem in March 1229 and returned to Italy in early May, leaving the Holy city deprived of king, and thus, abandoning it to civil war.

◆◆◆

Thanks to historical data, we can take stock of the Templar presence in Egypt. We saw above that the nine Templars could not protect the roads of the pilgrims from a distance of more than 200 kilometers without having

known a single scratch and without having taken part in any military action. They made, of course, research on several grounds in order to verify their knowledge. During those first nine enigmatic years (1118-1127) when they excavated the Rock of Jerusalem, some of them probably frequented Egyptian soil for at least two to three years. The evaluation remains very reasonable. The discovery that we will make later, when it comes to Baphomet (subject treated at the end of the book), prompts us to plan a trip more precisely to Upper Egypt.

As we have just noted, the Templars crisscrossed Lower Egypt from the end of 1164 to the end of 1168, ie during four years of relative peace. They also crossed the Nile Delta from 1218 to 1221, so for three years. A rapid calculation allows us to say, without too much difficulty, that they frequented Egypt for at least ten years. To me, they stayed there much longer. I do not include in this addition the eight months spent in the marshes of the Delta, during the dramatic Saint Louis Crusade.

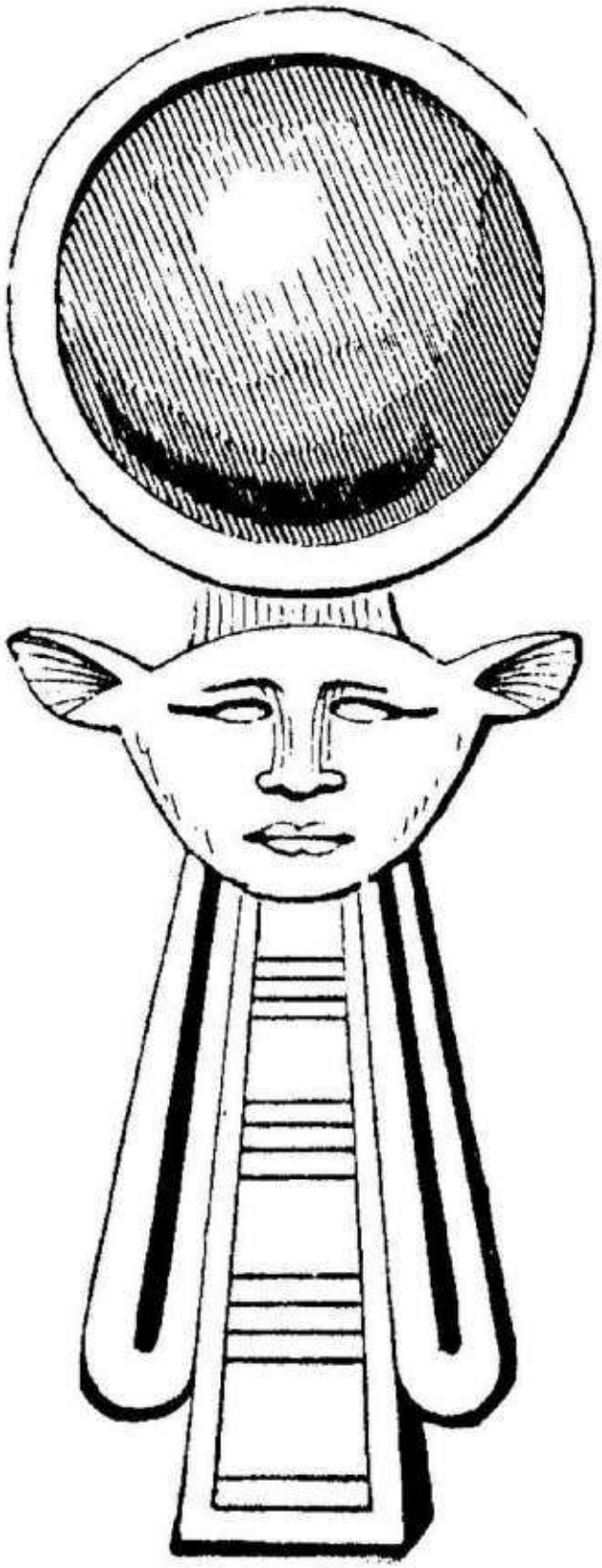
Before starting the part dealing with the Templar discoveries which will lead to the denial of the cross, the adoration of Baphomet and the primitive Grail, we will retrace the history of a rather enigmatic Egyptian statue, found in Rome long before the Campaign of Egypt of Napoleon and the beginning of Egyptology. A statue showing a distinctive sign that Râmosé (Moses), grand vizier of Amenhotep III and Akhenaton, use to wear. An amulet that the high-ranking Templars used to wore too...

7. Under the sign of the goddess Bat, protective form of Hathor

During the Egyptian excavations carried out in March 1904 in the court of Karnak, the team of Georges Legrain unearthed a naophore[138] statue of Paser, the grand vizier of Ramses II. This gray granite statuette represents the vizier, adorned with the protective collar of the goddess Bat, showing an offering table on a support. It is now in the Cairo Museum under the reference CG 42164.

29. On the left, a naophore statue of the vizier Paser (ref. CG 42164, Cairo 1904) with the necklace of the goddess Bat on the chest.

30. On the right, a classic image of Bat with, however, the sun circle on its head in place of the cow horns. Bat pendants or amulets are often embellished with the Isis knot called the Tit knot which resembles the Egyptian Ankh, but with the two lateral loops (arms) brought back along the body.



This association between the vizier and the Bat collar informs us about the heavy responsibility of Paser as Grand Judge at the time of Ramses II. Indeed, the Bat symbol worn on the neck featured the mark of viziers, judges and ministers of the old era. We will see at the end of the investigation that this symbol also implied the first Pharaohs of the first Egyptian dynasty.

The same type of talisman is found around Pabasa's neck, on the relief of his tomb, a huge burial located in Der el Bahary, in the necropolis of Assâssif. Fourth prophet of Amun in Karnak, under the XXVIth dynasty, Pabasa was also the Grand Chamberlain of “the Divine worshipper, Nitocris, endowed with life and just of voice”. Daughter of the king, Psammeticus II, Nitocris, like all the Divine Worshipers of Egypt, enjoyed great political authority and several sacred attributes of the king, as was the case with the Roman Vestals much later. Wife of the only god Amon, the Divine Worshiper, was doomed to carnal sterility to ensure the cosmic link with the divine and never became “Royal Bride”.

The disturbing fact comes in the official guide of the British Museum of 1909: A Guide to the Egyptian Galleries, edited by Wallis Budge, a copy I had in hand in the 1990s, on my first trip to London. The latter describes two statues in black basalt. The first (EA 83) represents Pef-a-Net, a close friend of King Uah-ab-râ[139] (ruler of 588 and 570 BC), therefore still of the XXVIth dynasty. Although the object is broken on the top and it is impossible for us to see beyond its size, the base offers us some divine nicknames attributed to this right arm of the Pharaoh from the time of the capture of Jerusalem: “Chief physician of the king”, “Superintendent of treasures”, “Chief advisor”, “Superintendent of the royal palace”, “Priest of Horus and Pe”[140], etc.

The second statue (EA 111) shows King Uah-ab-râ, himself, holding in his hands a naos containing the figure of Osiris[141], a bit like the statue in Cairo (CG 42164). Pharaoh Uah-ab-râ is known to have fought Nebuchadnezzar II during the capture of Jerusalem, at the time of the new deportation of the Hebrews to Babylon. Everyone remembers that the Bible mentions Nebuchadnezzar II as the destroyer of Solomon's Temple. Ancient Palestine was under Egyptian jurisdiction, unfortunately, this Pharaoh could not counter the Babylonian advance and the collapse of the kingdom of Judah. Uah-ab-râ was a great builder, for example, we owe him a palace in the large northern enclosure of Memphis. This statue was found by merchants

between Lake Mareotis and Alexandria around 1785. The British Museum acquired the object in 1844.

What does that have to do with the Templars? Against all expectations, the sculpture EA 111 corresponds very exactly to the statue numbered 1068 - R. 325, present in the inventory of March 27, 1568, erected at the Palazzo Farnese in Rome under the name of Idolo of Paragon[142]. It is certainly a copy similar to the two in the British Museum, probably even made at the same time in the Nile Delta. A reproduction of this statue can be found at the end of this book.

The nobleman holds in his hands a naos containing the figure of Osiris. Like the vizier Paser and the chamberlain Pabasa, cited above, he wears the necklace of the goddess Bat on his chest, a sign of protection and commitment to Isis-Hathor. Its qualifiers are almost identical to those of EA 83! Quite the kind of titles worn by Râmosé (Moses), the famous vizier of Akhenaton who brought out of Egypt the Ubru workers (sick) and mistreated during the construction of Amarna...

Today this statue is in the National Archaeological Museum of Naples. Although the Italian museum associates it with the XIXth dynasty, its inscription engraved in stone denotes the pure Saïte style, generally present on the Pharaonic figures of the time of the sovereign Uah-ab-râ (XXVI dynasty) and the king of Babylonia, Nebuchadnezzar II.

Why did we find such an object in Rome, several centuries before the interest that Europe could bring to Egypt, well before Napoleon and the beginning of Egyptology launched during his campaign in Egypt (from 1798 to 1801)?

◆◆◆

Roman rule in Egypt began in -30 until 330 AD[143]. During this crucial period, Christianity took off on the banks of the Nile, forcing the “pagan” temples to close one by one. Eastern trade from Egypt to Europe was carried out via Alexandria where the Greeks had massively settled. Many goods or objects of ancient Egypt transit at this time from Alexandria to Italy by using the Mediterranean Sea routes used to bring Egyptian wheat to Rome, a tribute that the Romans drew from decadent Egypt. Think of the many statues of Isis or Egyptian priestesses dedicated to the Isiac cult, found all over the Roman Empire...

Various ancient Egyptian objects are often brought back to Europe for their religious impact and the curiosity they arouse. The demand for objects from Egypt increased among the Roman aristocracy. The rich wishes to place in his decor an exotic object taken from the mysterious country under the domination of the Empire! But the demand is great and the transport of such stone objects difficult because of their weight and the too great distance. To respond to this request, and to satisfy the Italian nobility, the Romans had to create counterfeits on the spot, in Italy, with the help of Egyptian workers expatriated in the first century of our era[144].

Many of these objects, originals or copies, evaporated into oblivion in the Middle Ages to reappear in the Renaissance where they were revealed with Roman antiquities and exhibited to the general public in galleries and museums or in private collections. The few pieces from the 19th, XXV and XXVI Egyptian dynasties present in the catalog of 1568, drawn up in the Farnese Palace, generally come from Lower Egypt or the Nile Delta. For the XXVIth dynasty (Saite phase), this period corresponds to the Greek's installation period trading posts in Egypt. Would the statue of Pharaoh Uah-ab-râ's right arm now in the National Archaeological Museum in Naples have been repatriated to Italy at that time? It is possible, but we saw before that it was easier to create copies by Egyptian experts than to export such objects, especially between Roman times and the Middle Ages.

Although even if there is no definitive answer, there is another possibility. The Templars settled and placed commanderies in Italy from 1140. Among them are the large commandery of Santa Maria del Aventino (Saint Mary of the Aventine)[145], near Rome, and the San Bevignate, located between Rome and Florence, both under the administration of the Church of Rome and even during the time of Pope Innocent IV (1243-1254). This pope entrusted the task of administering in his place the goods of the Church in Tuscany and Ancona to the Templar Brother Bonvicinio, who accompanied the Holy Father to the Council of Lyon in summer 1245.

The transport of this type of specific object, associated with the goddess Bat, could very well have been carried out from Alexandria to one of the Templars commanderies near Rome, from 1164 to 1168 or from 1218 to 1221. During these ten years, while they occupied Egypt, and particularly the first four years, the Templars could have descended south to Nag Hammadi (7th name), the Gnostic center of Egypt administered by the goddess Bat. Not

to study the texts which would not be discovered until 1945, but rather to learn about the Goddess of the Origins of predynastic Egypt, protector of the 7th name... Only the high dignitaries, in relation with the Egyptian royalty, wore the Bat talisman. We will demonstrate later that Templar initiates also wore it.

Among the high dignitaries known among the Templars is the “Sénéchal” (Seneschal). This very high dignitary attended all the chapters, particularly the most secret chapters where the Grand Master of the Order did not systematically have access unless he was invited by the Seneschal himself. The Grand Master remained the military leader of the Order, even if the Seneschal was superior to him, thanks to his esoteric knowledge[146] in connection with the secret Templar rules.

Some historians claim that the secret Templar rules only exist in the minds of fanciful authors because they do not appear in interrogations of the Templars during their trial. However, many clues allow us to postulate in favor of the existence of secret chapters linked to great initiates like the Seneschal. It turns out that among the Templars there were highly educated men, familiar with oriental architecture and companion traditions. Some of them perfectly knew esotericism and symbolism. Still others, initiated into Egyptian magic and Gnostic hermeticism, wore the necklace of the goddess Bat, a protective form of Isis-Hathor that the noblest or ritualistic priests displayed on their chest or on their clothing at the pharaonic time. These nobles, like Akhethetep of the Old Kingdom, carried the title of “priest of Heka (magic)” Weren't the Templars also ritualistic priests?

The popes and the Church feared the Templars since, among its spiritual leaders, some of them studied attentively the Bible, as well as the parallel texts, known as Gnostic or intertestamentary, not kept by the clergy during the assembly of the Old Testament and the New Testament. The Templars were therefore Gnostics, but also “pauliniens” (part of the Pauline Family), that means they admitted the existence of the principles of good and evil.

Like the Gnostics, they regarded the material world and the flesh as the work of evil.

A single object made it possible to remain in connection with the divine and formed a divine protection against the forces of evil, it is the head of Bat, a real protective talisman of the Blessed Virgin Isis-Hathor, mother of the Egyptian Christ Heru (Horus).

We are about to study the distant origin of this concept of the magic head and what it represented in the eyes of the greatest Egyptians and initiated Templars… The Sumerians also knew this symbol. I remind you, this quest will lead us where no researcher has ever set foot before.

PART 3 THE IMPOSSIBLE MYSTERY: BEHIND THE VEIL OF ISIS

1 The fault of the Son of God

We have now reached the frontiers of the Great Secrets. At the stage of this study, it seemed to me now certain that the Templars drew heavily on knowledge drawn from the banks of the Nile. This is why they persisted in roaming the lands of Egypt whenever the geopolitics dominated by the Crusades allowed them to do so. Their multiple trips and researches in the Middle East, and particularly in the lands of the ancient Pharaohs, prompted me to attribute to them a major discovery, whether through the transmission or discovery of initiatory secrets, texts or even objects. But what opportunity?

We have noted above the incredible knowledge carried by characters like the ancient Egyptian mystic Amus and Michel Psellos. Both brought together a number of collections, oracles, precepts and mythological elements drawn, certainly from Egypt, but also from Mesopotamia. The interest of the founders of the Order of the Temple in these two key figures was undoubtedly confirmed around 1109, when the Order did not yet officially exist. Hugues de Champagne and his vassal Hugues de Payns, future first Grand Master of the Templars, seem to have brought back documents from Palestine which they entrusted to the Abbot of Cîteaux.

At that time, as we have seen, Stephen Harding quickly put his whole monastery on the study of sacred texts. If it was just a matter of re-translating the Bible, why hire so many people? We know that the abbot appealed to Jewish scholars, including experts in Kabbalah. Were these precious documents all written in Hebrew? Doesn't the Bible maintain that the ancient Hebrews found themselves captive to the Egyptians and Babylonians? The ancestors of the Jews practiced the Egyptian language for almost 400 years while Akkadian formed the literary and diplomatic language of the entire Near East for nearly a millennium (second millennium BC). The fragment “Jerusalem 1” found during the excavations of the Ophel shows that the Jews practiced Akkadian long before its rediscovery and its learned decryption carried out in 1857. The deciphering of the Egyptian by Jean-François Champollion dates from the 1820s. Would it be unthinkable to predict that a handful of medieval Jewish scholars could still read this kind of document? We unfortunately do not have the answer, but we do have copies of oriental texts dealing with the subjects of the Passion, Death and Resurrection of the Son of God! Texts that were anyway in the hands of the ancient Hebrews between their flight from Egypt and their return from a 58-year captivity in

Babylon...

One can easily imagine the devastating effect caused by this discovery, within the group of the first Templars, but also at the heart of the Christian Church! Can we not find here the reason for the sudden accession of the Templars? Would they not have blackmailed the Church, which is why the Militia of Christ was under the protection of the popes until the famous Templar trial? Once again, we cannot provide formal proof, but the texts remain, this is what we will discover now.

1. Historical reminder: the foundation of Babylon

In the Near East, the Templars were in contact with the mysteries of the three great religions which share power over a tiny strip of land, namely, Judaism, Christianity and Islam, respectively imposed by Moses, Jesus-Christ and Mohammed. These three religions underwent the obvious influences of Egyptian and Assyro-Babylonian antiquities, themselves connected to the ancient East and their original mother countries: Sumer and Akkad. These mysteries are found in Sumerian culture thanks to the teachings of the god Enki-Ea; in Egypt thanks to the wise Thoth; in Greece via the mysteries of Dionysus and Eleusis and in India via Rama, Krishna or even Vishnu.

Among the Jews, the original mysteries of Kabbalah were transmitted "magically" by Yahweh to Moses on Mount Sinai along with the written Law (the Torah). On the side of ancient Arabia, the last bastion of Semitic paganism, we know, thanks to archeology, that Arab culture has its origins in the disappearance of the civilizations of the ancient East, dismantled by the conquests of Alexander the Great. and gradually supplanted by the Greco-Roman civilization[147].

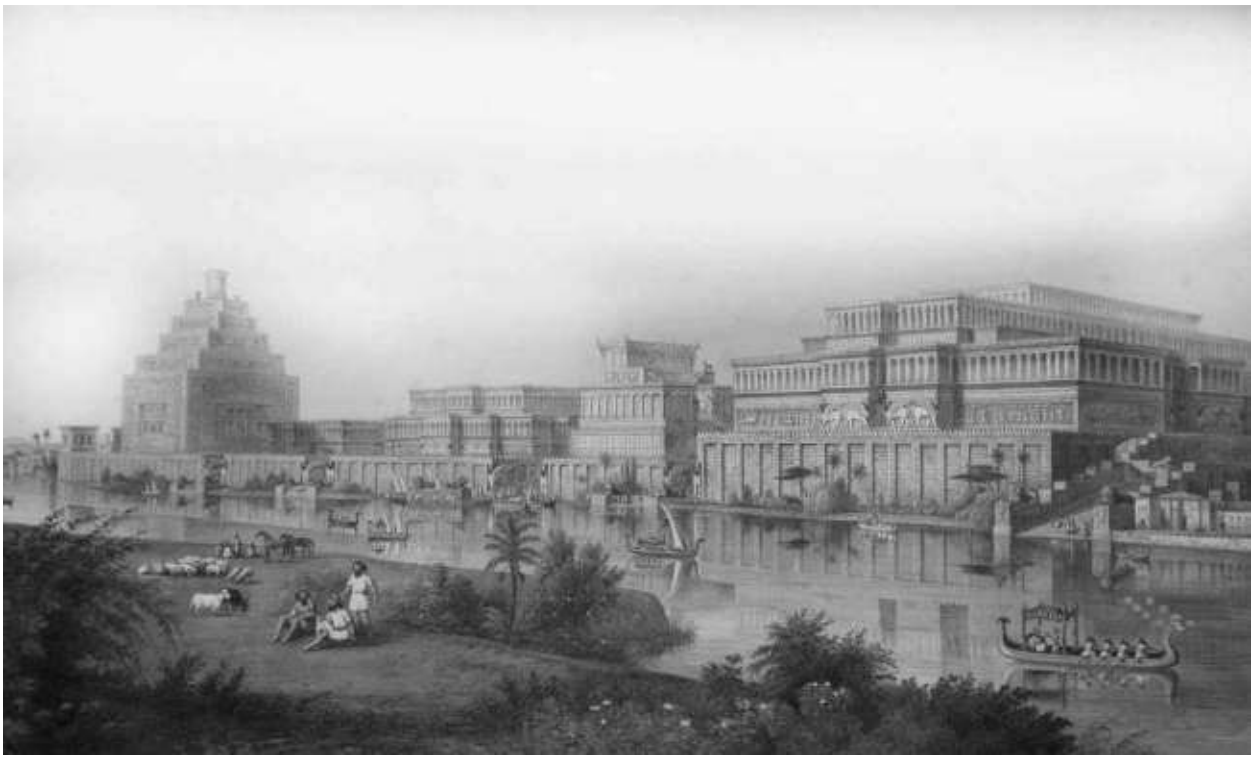
At a very distant time, well before the fall of Sumer, the Arab-Canaanite Amorite tribes of the West and other nomads (Haneans, Benjaminites, Sutéens, Hyksos Manethonians, or Habiru…) invaded Mesopotamia in successively. Thanks to their progress, they gradually penetrated into the heart of the land, then Mesopotamian cities. The Sumerians called them MAR-TU and the Akkadians Ammurû, namely "the nomads". For their part, the Egyptians gave them the name Âamu, an appellation that is usually given by "Asians", designating both the sedentary people living in the Syro-Palestinian corridor and the nomads coming from the East.

Literary texts on clay tablets from Mesopotamia, like the royal lists, describe them as *"barbarians who dwell in tents […] who do not know the grain […] and who eat raw meat"*. Towards the beginning of the 4th millennium BC. AD, they settled on the shores of the Persian Gulf and at the mouth of the Tigris and Euphrates. From the Gulf to the High Tigris, from the Iranian plateaus to the Middle Euphrates, the newcomers were less brilliant, less artists than their predecessors, but determined to establish themselves in the heart of prosperous and millennial civilizations[148].

The kingdom of Akkad had been in the hands of barbarians from the Zagros regions for over a century when around 2004 BC. AD, the arrival of the Semites in the fertile crescent caused the fall of the 3rd dynasty of Ur. The Sumerian kings of Ur tried to stop the progress of the Amorites by building a wall between the Tigris and the Euphrates, near present-day Baghdad. Although no trace of this wall has been found yet, we know that the Sumerians named it MAR-TU MU-RI-IK TI-ID-NI-IM ("who repels nomads"). This measure could not stop the invasion. At first, the Amorites did not seek a direct confrontation with the last Sumerian ruler of Ur, but they cut off communications between the cities and, as a result, disorganized the kingdom[149]. Mesopotamia being divided into city-states fiercely attached to their independence, the invaders of the desert took advantage of the lack of unity between the cities and gradually seized the territories one after the other. Imitating their nomadic brethren from the land of Akkad, the settled Amorites spread in lower Mesopotamia and created the Mesopotamian dynasties of Isin and Larsa. The progressive occupation of land allowed them to rule over various important cities such as Uruk, Kiš, Babylon, Sippar, Mari, Aleppo, etc.

The Amorites infiltrated everywhere, flanked by the Semites of Akkad, and supported by the nomads of the desert. From north to south, the names of the founding sheiks of future dynasties are of obvious ethnic kinship. Thanks to the impetus of King Sumu Abum (-1895 to -1881), Babylon, a small town, will become the thousand-year-old city that we know thanks to its expansion and its fortifications. Fate will reserve for Babylon to retain its supremacy for almost 1500 years; after so many cities and temporary royalty, in lower Mesopotamia, there was only one dynastic city: Babylon, the city of the solar son Bel-Marduk[150], son of the civilizing god Enki-Éa ...

31. Babylon according to Henry Layard around 1800.



2. Presentation of the Akitu festivity

The festivity of Akitu, from the Sumerian term Á-KI-TÌL (“force making - or reviving - the earth”), is the great religious ceremony of the New Year of ancient Mesopotamia. It marked the beginning of spring and the return of nature. This codified celebration took place on the first of the Mesopotamian Year (first day of the month of Nisan in Babylon), therefore between March and April, a period which would later mark the Jewish Passover and more precisely the Exodus of the Hebrews from Egypt. Let us recall that this date thus marks the flight of sacred knowledge out of Egypt… Closer to us in time, this period more simply commemorates the resurrection of Jesus Christ, a key moment in Christian history that the Church considers to be a historical fact.

In Sumer, therefore before the kingdom of Babylon and well before the beginning of Christianity, the Passion and Resurrection of the Son of God were played out around the young Dumuzi[151]. Dumuzi (litt. “Son of life” or “legitimate son”) seems to be a divine title, because we find several Dumuzi in Sumerian literature, suggesting a form of perceptible syncretism through several characters both legendary and historical present in ancient Mesopotamia. This name is also found twice in the Sumerian Royal List, one of them being designated as Enki-Éa’s(Osiris in Egypt) son.

In a way, Dumuzi was comparable to the Christ, as could be double Marduk too, son of Enki-Éa. Dumuzi is – in my opinion – the child, the young god; while Bel-Marduk is the god-king, the “master of the laws of Dukù”[152]. A Christ whose Sumerian name breaks down into KIR-IŠ-TI[153], namely “the son of the mountain and of life” or “the son of the stars and of life”.

In several texts on clay, such as the Ninevite Epic of Gilgameš and the Descent of Ištar into the Underworld, Dumuzi presents himself as “the husband of the younger years” of the goddess Inanna-Ištar. Their union registered under these nicknames or titles marks an old relationship clearly associated with their younger years.

As the name suggests, the title Dumuzi (“son of life” or “legitimate son”) is linked to a cycle of death and resurrection. This resurrection invariably ended with the Sacred Marriage or hierogamy between the young deified hero and the Mother Goddess. In the days of the Sumerian kings of Ur III, each ruler identified himself with the “son of life” as the husband of the

goddess Inanna. This union took shape at the culmination of the Akitu festivity; key moment when the sovereign united with a holy priestess with refined education, image of Inanna, and holder of the Sovereignty. This sacred prostitute practiced erotic ecstasy while transmitting affection, wealth, glory and royalty...

The divine union was crowned with a sacred hierogamy in the heart of the spacious chapel located at the top of the high ziggurat (pyramid) of the largest cities. These tiered ziggurats represented the sacred and original mountain of the Sumerian gods Anunna, the celestial mound called Dukù. According to the cities, the union sometimes took place apart, in the countryside, in a temple called “the New Year's temple”. Anyway, in the greatest secrecy, the goddess-priestess sexually communicated the kingship to the hero for a cycle of one year and thus made him “legitimate”, regarding his people. Here is revealed for the first time the occult secret of young Dumuzi, transformed into Marduk, the master of the laws!

Why such a sham? Historians will assert that this ceremony, followed by the sacred union, is closely linked to the renewal of nature. Without knowing the reason, they will also evoke the forced humiliation of the sovereign in place thus taking the role of a repentant and distressed Marduk god. Indeed, on the fifth day of the festivity, the ritual of the Passion of Bel-Marduk took place in the presence of the high priest Urigallû, who struck the king and forced him to repent of his bad actions. What fault had the old god made? Historians, again, will say that these were mistakes made during the year. However, a careful observation of the ancient texts provides us a completely different reason...

3. The start of the ceremonies (the first three days)

Present in prestigious cities like Ur, Erech, Harran, the feast of Akitu takes all its scale in Babylon, holy city for which the most documents remain; it is these archives that we are going to analyze now. The ritual found and studied in 1921 by Assyriologist Thureau Dangin ends on the 5th day. It is mainly limited to the DT 15 tablet. Other documents made it possible to enrich and complete the historical unfolding of this ceremony such as AO 6459, AO 6465, VAT 9418, VAT 9555, K 9876, DT 114, DT 109, KAR 143 , BM 134503, MNB 1848... The Mysteries of the Passion and Resurrection of the God lasted for twelve days. Here is the summary reconstruction of these events:

Day One: Every Babylon's citizen leaves their daily occupations to take part in the preparations for the ceremonies. Songs gradually come up the city, stringed instruments, flutes and tambourines resonate in the streets. In the evening, it seems, priests open the doors of the temple of the god Bel-Marduk. A Mubannu priest opens the access to the large cistern and purifies himself in the sacred water[154]. At nightfall, the sanctuary of Bel-Marduk, and of Esağìl[155], stands like a divine mound suspended between Heaven and Earth. There are two sanctuaries: a low temple and a high temple, the high temple consists of a courtyard with six chapels which rest on the tower with floors (the ziggurat of Babylon, known as the Tower of Babel). The Esağìl is located in the sacred district of Babylon; its fumigations rise gently in the darkness. The people spend the whole night watching with joy.

Second day: The next day, the population continues the preparations and devotes themselves to the purifications before the great ceremonies. The tone becomes more solemn until the appearance, two hours before dawn, of the high priest Urigallû, depositary of the sacred texts and of the recitation of the writings intended for the liturgies. He purifies himself in waters' river, get covered with linen and prostrates himself before the statue of the god Bel-Marduk. The priest recites his texts in Akkadian, but when he addresses Bel-Marduk, he uses the holy language from Heaven: Sumerian. The text DT 15, and its prayers associated with the liturgies of the second day, are precisely written in bilingual. The Urigallu prays *"Bel, without equal in his anger"*[156]. No tablet specifies why Bel is angry, but the people of Babylon,

aware of the content of the ceremonies, know the truth about the god's wrath… What did Bel-Marduk do? A piece of tablet from the British Museum puts us on the track. A drama would have unfolded during a clash:

"He fought a battle. What is his crime?" **- BM 134503, line 13**

Yet, Bel-Marduk, the very Lucifer's prototype, is a god of Light. The texts recited during the second day never cease to acclaim the light that the god transmits to humanity:

> *"Lord of kings, Light of humanity, who determines the Fates... Bel, with your eyes, you see everything. With your oracles, you control the oracles. With your gaze, you give the Laws. You burn the mighty with your [eyes]. You have united [men] with your hands. When you (look at them, you have mercy! You have shown them the Light and they discuss your heroism. Lord of the countries, Light of the Watchers[157], you who grant the good things; who is there and who will not recall your heroism? Who will not speak of your glory and exalt your sovereignty? "*
>
> **- Extracts from the DT 15 tablet, column 1, lines 14 and 19 to 28**

Two scenes are played together: that interpreted by the people in the streets and that of the priests caulked in their temple. The great Urigallû recites an ancestral prayer for the attention of the repentant god, image of the brightest star in Heaven. The priests and the people answer each other with weeping prayers full of emphases. The world is in danger and on the verge of collapse. Prayers for Marduk ask for his forgiveness in order to protect humanity and Babylon. Marduk and the gods must absolutely renew their alliance on pain of a great disaster.

The words and actions of officiating priests proceed from a centuries-old tradition. Behind the high priest intervene the Masmassu assigned to the purification of the sanctuary with the water from the Euphrates while the Erib'bitti pour the libations on the table. Bel-Marduk suffers from a terrible illness. The gods reproach him for something, an unforgivable act, but the Urigallû seems to take his defense by saying these words:

> *"The Great Lord Marduk, [was overwhelmed by] an inexpiable curse, (he) was cursed [by] a spell of no return and was [signed by the gods]."*

- DT 15, column 2, lines 59 to 61

Prayers and chanting continue within the temple grounds as passions rise among the people over the fate of their god. The VAT 9555 tablet from the Vorderasiatisches Museum in Berlin and another from the British Museum provide some details. Nabu, Marduk's son is looking for his father held prisoner while the people ask Ištar, Lady of Babylon and mistress of Marduk, who is the criminal? The goddess then implores the gods to do no harm to her beloved. Bel-Marduk, in distress, is at the same time, the son, the brother and the lover of the goddess. These different components make him the instrument of the Babylon's Mistress, the only one able of restoring divine royalty:

"The Lady of Babylon who did not go to the temple of Akitu. [She] is the governess of the temple… They ask her 'who is the criminal'?"
- VAT 9538, lines 40 and 45

"Nabu, from Borsippa, comes to greet his father who has been captured. [Nabu], walking through the streets, searches for Marduk: "where is the prisoner?" The Lady of Babylon with her hands reaching out (towards Heaven), implores Sin and Šamaš: 'Leave Bel alive! ... Let (him) live! Do not kill (him)!'" **- VAT 9555, lines 8 to 10 + BM 134503, line 14**

Third day: The noise of the crowd subsides. Three hours after sunrise, the great Urigallû summons three craftsmen: a woodworker, a metallurgist, and a weaver. The three workers enter the temple to ritually make two wooden statuettes, seven fingers high, planned for the ceremony on the sixth day. Precious stones and gold are extracted from the Bel-Marduk treasure for the making of jeweled figurines, both dressed in red with a palm fiber rope around the hips. One, made of cedar wood, holds a snake in the left hand; the other, in tamarisk wood, a scorpion. In this context, the scorpion and the snake, between their hands, symbolize aggressiveness, anger: formidable weapons as violent as poison! What does this have to do with the festivities? Once completed, the two figurines are then moved to the temple of Madânu, the patron saint of judges. There, they will wait obediently until the sixth day of the festivities in front of bread placed on the table of the great judge... These two objects of worship represent Marduk and his son Nabu.

Many tablets trace their massacres and wars against the sons of Enlíl and An. At the end of the following excerpt, we learn that Marduk used Venus's movements in the Sky to attack his enemies[158]:

> *"So, Bel marched on the blows of his rebellious enemies. The (heavenly) chariots he sent from the steppe entered Aššur (while) Nabu trapped Anzu.[159] (Heavenly arrows) were raining down on the Earth gods, his fathers and brothers, as well as the evil gods Anzu and Asakku were defeated in their midst[160]. Marduk carried (like) firewood on his head, and burned the sons of Enlíl and Anu in the fire[161]. (Such) were Marduk and Nabu! Marduk defeated and crushed Anu[162]. [Marduk] blocked Venus in front of him.[163]"*
>
> **- Extracts from VAT 10099 and K 3476 tablets** (see references)

Like Lucifer, Bel-Marduk wears a glowing fire on his head. Like Lucifer, he fights against supreme authority and is associated with the planet Venus. We know that these different aspects are found in Horus. Long attached to Egyptian literature and the cycle of Isis, Osiris and Horus, this extracts immediately reminded me of a dramatic event in the epic of the heavenly triad, an episode that few people know. What similar act are Bel-Marduk and Horus accused of? An unfortunate line, half broken and lost in the literature associated with the Akitu rites; a fragment of a Neo-Assyrian tablet from the British Museum (Ašurbanipal library) gives us the beginning of an answer:

"[…] They killed Anu's daughter […]" **- BM 134503, line, 31**

In my memories, the unexpected discovery of these few words in Akkadian undoubtedly marked the beginning of my research for this study. In the midst of several hundred facsimiles of Sumerian and Akkadian tablets, what was my chance of spotting them? Quite frankly, without line 31 of this document on clay, this book would simply not exist!

We vaguely understand the scene: in one of his battles against the Sons of Darkness, Marduk committed an unforgivable crime. A murder difficult to express as the nature of the act upset the divine history of the gods, from Mesopotamia to the banks of the Nile ...

4. The death of the goddess Nawirtum - Sumerian tablet G.1.2.b.1725

For many years, I tried to find other clay tablet related to the murder of an important goddess. However, I was pessimistic, the scene vaguely mentioned in line 31 of BM 134503 necessarily took place in Egypt, in the land of Horus, according to my own research. I will prove this later. How could such an event have been engraved on clay, especially since the goddess in question was necessarily part of the great Egyptian pantheon?

At the beginning of April 2017, more than three months before putting the manuscript back for editing, final research directed me to a little-known document from the Pushkin Museum in Moscow. This is a Sumerian tablet initially in the hands of Russian Assyriologist Voldemar Kazimirovich Shileiko (1891-1930) and transmitted by his widow to the Pushkin Museum. Invited in 1957 by the Academy of Sciences of the former U.S.S.R., the famous sumerologist Samuel Noah Kramer examined this archive during his two-month stay between Leningrad and Moscow. Kramer recognized, in this double-sided tablet, numbered G.1.2.b.1725, two elegies (poems in the form of funeral praises), a literary genre, until this time, totally unknown in the Sumerian chronicles. The document is said to come from Nippur and dates back to at least 1700 BC. These two funeral chants were composed by a certain LU-DIĞIR-RA (man of the gods), who first laments the death of his murdered father, Nannaya, and a second time about the death of Nawirtum (the brilliant). The author of the tablet appears to be a teacher from a scribe school in Nippur, as Kramer detected an extract already known from Nannaya's[164] elegy.

This discovery was later confirmed thanks to new translations of several tablets and fragments related to the elegy of Nannaya, but nothing more concerning the second elegy, that of Nawirtum. A close eye on Nawirtum's death suggests that the author of the eulogy, Ludiğirra (man of the gods), would be a priest-scribe in the service of this goddess in Nippur. For this reason, Samuel Noah Kramer thought that the famous Nawirtum was his wife, but we must see here rather a spiritual union, much like the Egyptian priestesses of Hathor were the wives of Osiris. Today, Christian nuns claim to be all spouses of Jesus Christ and thus give themselves to him in order to love God above all. The thought system has hardly changed. As we will see, Nawirtum is all about a goddess and not a human.

If my hypothesis is confirmed, we can foresee a cult of the companion of Osiris in full Mesopotamia. In previous works, we noted the association between Isis and Ereškigal, sister of Enki-Osiris, goddess of the Great Underworld, therefore of the underground world, representing for me the undergrounds under the Giza plateau in Egypt. Isis-Hathor is also associated with the brilliant Sothis (Sirius) and makes the flood of the Nile flow from her cave (eg: temple of Dendera VI, 3: 6 and 22: 7). The gods and goddesses, as we know, have different epithets depending on the region, but also in the same country. Nawirtum would represent the bright side of a star as is the case for Isis. Moreover, its name is precisely translated into "the brilliant one[165]" by the Assyriologists. However, a simple decryption into NA-WI-IR_{10}-TUM rather renders: "*The one who brings the path of understanding to humanity*".

In the field of mythology, several goddesses bring some form of knowledge to humanity, but only one stands out from all of them, and that is Isis. While her husband, Osiris (Enki among the Sumerians), taught mankind agriculture, metallurgy and the rudiments of tools, we know that Isis transmitted weaving, as well as the domestic arts, the art of grinding the grain, marriage and medicine. Other items are added to this list; facts inscribed on the only complete version of the Aretalogy of Isis (or "Miracle of Isis"), found in Isis temple in the Greek city of Kyme, on the west coast of Asia Minor. Here are some excerpts:

> "I, Myself, Isis, the Sovereign of all lands,
> I was educated by Hermes (Thoth) and I invented writing with Hermes,
> the sacred and the demotic,
> so that we do not have to write everything with the same writing.
> I, Myself, I gave the Laws to men, and I decreed what no one can change theme. (…)
> I, Myself, I invented nautical science.
> I, Myself, have made the Law powerful.
> I, Myself, I mated the woman with the man. (…)
> I, Myself, with my brother Osiris, I put an end to anthropophagy.
> I, Myself, have revealed the initiations to men.
> I taught men to honor the statues of the gods[166].

I founded the sanctuaries of the gods. I have overthrown the government of tyrants.

I stopped the massacres.

I made the spouses to cherish their wives.

I have made Law more powerful than gold and silver. (…)

I, Myself, I made sure that nothing was more terrible than the Oath. (…)

I am the Sovereign of War.

I am the Lightning Sovereign.

I calm the sea and unleash the storm there.

I am in the Splendor of the Sun.

I am traveling with the Sun. (…)

I untie the ties. I am the Sovereign of navigation. (…)

I overcome Fate and it obeys me.

Salute, Egypt who raised me."

Extracts from the Aretalogy of Isis

In these few sentences, we perfectly find the character of Isis / NA-WI-IR_{10}-TUM "She who brings the path of understanding to humanity". Many readers will wonder whether Egyptian documents relate the murder of Isis. The answer is yes, we will study these texts just after this tablet. We will also see that the facts seem identical.

Possessing the photograph of the tablet baptized today, *La Mort de Nawirtum* (G.1.2.b.1725), taken by Samuel Noah Kramer in 1957, I verified a few signs at the source, but it was easier for me to review previous translations and make my own interpretation from the transliteration available to academics on the site from the Faculty of Oriental Studies at the University of Oxford[167]. As you will see, my translation does not reflect the one proposed by Kramer in 1960[168], and reproduced in 1963 in his book *The Sumerians*, nor that of Joachim Krecher (1996), available on the Oxford University website.

Unlike these eminent scholars, I did not translate the whole text, having instead concentrated my efforts on the important passages, thus deliberately ignoring repetitive lines, or only in connection with the eulogy. To this end, and so that no doubt remains as to my interpretation, I have used the same technique available in my *Eden* essay, offering the public the

decompositions and translations of the important words or phrases in the footnotes.

Now that things are clarified, we will be able to focus on this very important text, of which here is my translation:

> *"A bad day [fell] on the young woman in her [domain?]. On the beautiful woman, the young woman with the beautiful horns[169], the evil eye [fell?][170]. The bird of the young cow[171], beyond its nest[172], beyond[173] its storm beam[174] [fell]."*
>
> **- G.1.2.b.1725, lines 1 to 3**

The drama is described in these few lines. A young and beautiful woman with horns (an epithet often attributed to Isis-Hathor), has just suffered an attack from her young son who is related to a bird. The young bird, the falcon, represents Horus in Egypt. The latter "oversteps his nest", that is to say that he crosses a certain territorial limit, like a border which is not under his authority by bringing in a weapon or a light beam. Is this the evil eye shown in line 2? It is interesting to note that one of Horus' very well-known weapons is his eye which he uses in his fights. Is it the famous eye of Lucifer, responsible for his fall? It is very probable. We will come back to this later when it comes to restoring this eye, the beginning of the initiatory quest...

> *"The mother who gives birth[175], the mother of children was quickly held by the net (or trap door)[176] […]. The fawn cow[177], the fertile cow, the wild cow was stretched out like a terracotta pot[178], Nawirtum (She who brings the way of understanding to mankind[179]), the brilliant cow, the fertile cow, the wild cow was stretched out like an earthenware pot; she who (never) said 'I'm sick!' and that was not taken care of."*
>
> **- G.1.2.b.1725, lines 4 to 7**

Ǧiš-Bur$_2$, "the net" is part of the Sumero-Akkadian vocabulary to designate a divine weapon or a trap exercised by the gods. This same term also expresses a trap, a kind of metal trap, maybe a caltrop, formed of four points arranged in a circular manner, according to a regular tetrahedron. The Ninjas used this type of weapon in a smaller model.

32. Double-sided Caltrop

We will notice the insistence on the aspect of the goddess regarded as a cow, an attribute specific to Isis-Hathor or Isis-Bat, the cow goddess of the origins in Egyptian traditions. The “wild cow” recalls the immolation of the red cow mentioned above (chapter on the Temple Mount), and the ancient tradition of the sacrifice of the red cow reproduced in Jerusalem (cf. The Book of Numbers). Does this Sumerian tablet evoke the origin of this practice which was then propagated throughout the Middle East? It’s very probable.

The fertility of the goddess is found on several occasions: Isis-Hathor embodies the matrix of the gods and that of the Sun. “Matrix of Life”, is a detail also present, just below, in line 14! Recall that Hathor's real Egyptian name is Hut-Heru, litt. “temple or abode of Horus”. This name strangely evokes the word uterus:

Hut-Heru : “Hathor”

We understand that the goddess is dead, lying on the ground, like a broken pot. Generally, Isis protects and heals the suffering. As the goddess of life and medicine, she cannot be ill, but here her illness exceeds everything, she is dead.

Lines 8 to 11 remain rather incomplete. We understand that the city of Nippur is in the fog. Ludiğirra, the holy man of the city, and priest of the dead goddess, explains that large crowds have come to mourn the fate of Nawirtum to pay tribute to her.

> *"Everywhere a lamentation, like the funeral song of combat, spread considerably[180]. The great creditor[181] (of the crown), attached to the prosperous word, had removed the head[182] (of the young woman), and had seized it with steadfastness and arrogance. The Matrix of Life had perished and fallen in its Holiness, sideways.[183]"*
>
> **- G.1.2.b.1725, lines 12 to 14**

From here, the translations of my predecessors gradually differ. For some unknown reason, Kramer and Krecher do not translate lines 12 and 13 yet perfectly legible on the tablet, apart from the last sign of line 13. Kramer places ellipses, without specifying anything and Krecher simply notes "unclear line", without indicating that the cut concerns two lines. I transmit here the transliteration of line 13 with its translation:

Line 13: Tuku-tuku (great creditor) Ka (speech) Lum-lum (prosperous, abundant) Ma (attach): *"The great creditor attached to the word prospers"*. In his fight against Seth, Horus is creditor of the crown of Egypt as the son of Isis and Osiris. With the recovery of his father's kingship also being claimed by Seth, Horus must demonstrate his speaker's talent before the High Council of the Gods, as we will see in the Egyptian version.

Line 13 (continuation): Ugu (skull, head) Bi (remove, decrease) Dab_5-dab_5 (seize forcefully) Šu-du_7- [rá] (arrogance): *"(He) took off her head, seized with firmness and arrogance"*. The problem of the last broken sign in this line seems to be solved, because Šu-du_7 and Šu-du_7-rá express arrogance. We understand that Horus cut off his mother Isis' head and carried her away in his anger or arrogance. This act, as we will see, is clearly reproduced in several Egyptian documents! We understand better why

Kramer and Krecher were unable to translate this line, not being able to imagine the beheading of the goddess, nor even the link of this story with Egypt. Wonders seems to never cease...

> *"The pure race (her family)[184] laid her in a gold sarcophagus (of great value)[185] as a testimony to the human crowd that stood[186]. He looked at her. The soul (of the girl) was present in the clouds[187], he wanted to reach her, to bring to life the likeness and to restore it[188]. Mothers beat on drums and lamented for her in order to revive the breast of the likeness by the power of Heaven.[189]"*
>
> **- G.1.2.b.1725, lines 15 to 17**

The meaning of the text becomes clearer and the interpretation of my predecessors moves away from mine. You will find the detailed decompositions in the notes so that no doubt remains as to the seriousness of my translation. It is a question here of depositing an image / statue, or the goddess herself, in a golden image / statue (Alam-Kù-sig$_{17}$). Line 21 will give us the general meaning where the term "youth" will be associated with this "image". It is, in my opinion, a sarcophagus whose use in Egypt is no longer to be proven. The word sarcophagus does not exist in Sumerian and Akkadian, which is why this word is used here instead of the Sumerian term Nu (also: likeness, image, statue) used twice in the following two lines. As we will see below, lines 22 and 23 will also specify the use of this golden sarcophagus as a life regenerating matrix.

All in all, lines 15 to 17 show that the son (Horus), murderer of his own mother (Isis), wishes to revive the latter by recovering his soul in Heaven, by placing the body (or a new body?) in a golden sarcophagus… The presence of musician mothers in line 17 recalls in every way the role of the priestesses of Hathor; the Sefekh Shepsitu "the seven venerable goddesses", also referred to as the Hut-Heru'z "the seven Hathors". These seven Hathors formed a community of goddesses whose function was to repel evil and promote all birth phenomena. These goddesses played a role, both with the newborns and the deceased. In their human form, they are represented as seven young women, wearing the solar disk, wearing cow horns, and playing the sistrum and the tambourine. They are the doubles of the Mesopotamian goddesses of childbirth, under the control of the "Lady of the gods" Mammi (cf. Assyrian tablet K. 8562) or the seven midwives,

assistants of Nammu, Enki and Ninmah. They are called: Ninim'ma, Šuzian'na, Ninmada, Ninbara, Ninmug, Musargaba and Ninguna[190].

> *"The wailing [for] the head became a good command and thus escaped from the mound[191]. The dirge and supplications increased and reached the Universe (to) break the seal and bring (it) back from the Source[192]. Favorable summons [like] the breath of a flaming fog, returned from the Source so that the lamentations of the many testimonies of the human crowd might be appeased.[193]"*
>
> **- G.1.2.b.1725, lines 18 to 20**

These three new lines provide some details on the ritual practiced by the divine community in order to restore the body of the goddess and to bring back her soul from the depths of the Universe. We understand that it is a kind of incantatory magic performed in or on a mound. Is this the Great Pyramid of Egypt? The Egyptian texts dealing with the death of Isis will confirm this.

> *"The sarcophagus of youth, source for her of a first nature, imposed its power[194]. (But) the mark of the severed neck (was) powerful and unprecedented known[195]; the people invoked it by pronouncing its name, (all) the crowd gathered[196]. The cleansing of the bride of humanity, exposed to the Light, did not provide the full charm[197]; I-si-iš[198] health was not restored.[199]"*
>
> **- G.1.2.b.1725, lines 21 to 23**

33. Sumerian tablet G.1.2.b.1725 on the murder of Isis. Photograph by Samuel Noah Kramer (1957).

The Alam’s role as a sarcophagus is confirmed. Indeed, it is difficult to conceive an “image of youth” restoring a body, on the other hand, a “sarcophagus of youth” could perfectly take on such a function. This regenerating sarcophagus idea does not come from an imaginative mind, or even from a Stargate-type science fiction film; rather it finds an echo in the most distant world’s legends, such as, for example, the Nahuatl literature of Mexico. Folio 7 of Cuauhtitlan's Codex narrates an episode where Quetzalcóatl – the Aztecs’ Lucifer archetype – thus Horus himself[200] – asks his people to carve a stone bed (stone sarcophagus like that of the Great Pyramid of Egypt) so that he can lie there. After four days, he got up with a renewed health ... Were there two sarcophagi in the account of Nawirtum's death: one in gold (or gilded) and one in stone? Was the first in the second? The text does not specify it.

My translation of the severed head is confirmed, line 22, by the use of the expression Gú-Kud (severed neck). We understand that after a final attempt at resurrection, facing the Starlight (that of the conduits of the Great Pyramid?), The process fails due to the seriousness of the fatal lesion: the “revitalizing” process of the body fail. Strangely, line 23 does not reproduce the term Šìr (lamentation) usually used throughout the story, but rather the Sumerian word I-si-iš, the have the same meaning. It is incredible to note the presence of this word whose pronunciation evokes the goddess Isis, while knowing that Isis herself is the first goddess to have invented the ritual of lamentation and resurrection! Normally, the name Isis would have been Greekized from the original Egyptian word Aset (lit. “the Throne”). However, the presumed Greek origin of the name Isis leaves some doubt in favor of this somewhat unexpected discovery...

Misuse of the power (of the eye) of the son of the goddess will have created the irreparable. The evil eye of the Bird (Igi-Hul in the Sumerian text, cf. line 2 of G.1.2.b.1725) is made fully responsible for the death of the cow goddess, guarantor of human civilization. This kind of concept is found in Egyptian funeral formulas where the late king takes the place of Horus in Heaven and must restore a lost original state:

> “The king is that Eye which is yours, which is above the horns of Hathor and which awaits the one who returns the years[201]... Come back then, come back then, Mistress of Heaven, (for) the earth has ordered you to come back to your name 'City'! The king is indeed Horus who

restored his Eye with both hands.[202]"

- Texts of the Pyramid of Pepy I, extracts from chapters 405 and 587

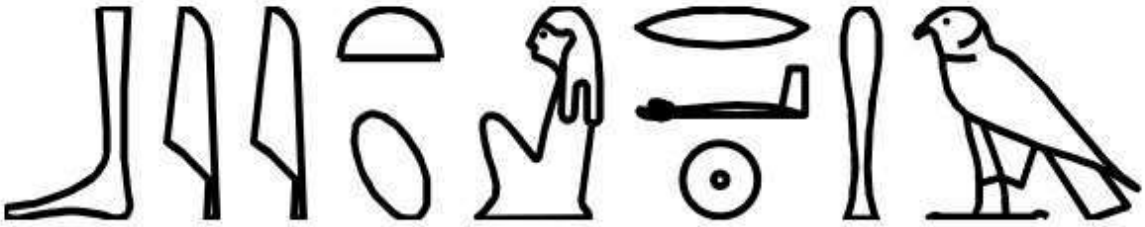
Lines 24 to 28 of the Sumerian text do not add much to the account of Nawirtum's death. We understand that in Nippur, the god Ninurta laments with all the citizens of the city. The citizens foresee the sacrifice of a donkey, however, the offering does not appear to be accepted. The 28th line still evokes long lamentations… The rest is much more interesting:

"The mother had begotten him in the Light of day[203], had given him the gift of the power and use of darkness[204] as a witness to the entire human crowd. (His) Great Secret was taken away, her horns broken and placed in source; moved to the Sanctuary of Health[205] as a witness to the mighty human crowd. (Her) soul was carried before him to the (heavenly) sea[206]; out of the body destroyed, diminished and severed with force.[207]"

- G.1.2.b.1725, lignes 29 à 31

As in lines 3; 13 and 16, this passage evokes the murderer of the goddess, both son and lover. Line 29 offers a new connection with the story of Isis and Horus. Isis-Hathor had begotten Horus in the Light of Day, in the Great Pyramid. I explain this process in detail in The Testament of the Virgin, as well as the probable name of the Great Pyramid: Bet-Lê-Hem[208] (Bethlehem), litt. "Hathor, Light of King Horus".

Bit-Râ-Hem or Bet-Rê-Hem or even Bet-Lê-Hem (Bethlehem) “Hathor, Light of King Horus”



Isis transmitted to Horus a gift of power to free humanity from the grip of Seth. This power and strenght, gathered in his divine eye (which we will discuss again), turned against himself and his mother. The great Secret of Isis was taken with her, her Heavenly Cow horns broken and moved to the Sanctuary of Health, near a spring. The design of the Giza site, detailed in *The Virgin's Testament*, involves a whole river network all around the Great Pyramid. Could this be the source listed in line 30? Once the ritual is finished, the body of the goddess seems to have been moved to a chapel annexed to the mound present in line 18 (the Great Pyramid?); this chapel or this sanctuary is called here Zag-la ("sanctuary of health" or "sanctuary of youth"). This place recalls the Place of Purification, also known as Place Pure, where the Egyptians embalmed their dead for the journey to the afterlife.

The last sentence look like, once again, to an Egyptian conception of Heaven as a celestial sea or celestial vault, this one being embodied by Nut, the mother of Isis, Osiris, Seth and Nephthys. By the way, I would like to share with you an anecdote: the term NASA (National Aeronautics and Space Administration) could have been an acronym of the initials of Nut's four children: Nebet-Hut (Nephtys); Asar (Osiris); Šeteš (Seth) and Aset (Isis). Nut is closely related to the resurrection belief, with the souls of the deceased flowing within it to mingle with the stars. The Egyptian sarcophagus also symbolized the body of Nut who welcomed the deceased in order to give birth again to him.

> "[His] soldiers and family, overwhelmed[209], [knew] a mighty division[210] […]. [They chose? The moment?] Favorable for them[211]. [His body?] Had been taken to the Sanctuary of Health. (They[212]) were standing and carrying the torches [213][…]. The many Midwives with divine decrees[214] had carried the ashes to the sanctuary [of health][215] for the libation.[216]" - **G.1.2.b.1725, lines 32 to 35**

Lines 32 to 35 appear to be incomplete in places due to breaks or erasure of the cuneiforms. I reconstructed as best as possible the breaks [xxx] according to the context. We understand without difficulty that the sudden death of Isis, and the impossibility of bringing her back by any means whatsoever, brought confusion in the Osirian clan. In “the sanctuary of health”, the priestesses of the rebirth, unable to revive the goddess, are preparing to make a fire burn, by the use of ashes and to pour a libation in her honor. The ritual of offering holy oil consumed by fire, is verified in Leviticus **23**:13. In Egypt, New Year's Day marked the time of renewal when the Sacred Fire, the new fire, was lit… What did fire represent in the Egyptian temples? Is this linked to the fire initially consecrated during the death of Isis?

Line 36 is incomprehensible. Lines 37 to 63 express the sorrow of Ludiğirra, the holy man of the gods of the city of Nippur. The latter mourns his dead goddess and laments her disappearance. Nawirtum will not come back, nothing will be the same again… The last three lines of the story are interesting and seem to resume the course of the story left in line 35:

> “Bad lightning struck her and murdered her[217]. Let her return to a corner of the source of the Horizon, locked in her loins[218]. The demon had controlled her hand, had struck heights and aroused[219], alas, the curse, malevolence and greatly unleashed the Lord[220]. The gentle young woman with no vigor had been slain like a bull[221]. Alas, our funeral song is painful.”
>
> **- G.1.2.b.1725, lines 64 to 68**

Here is another purely Egyptian concept: that the soul of the goddess returns to the Horizon of Heaven… An evil demon controlled the hand of her assassin and had aroused the malice and the curse of the Lord. The latter is called Neb-Heru (lord Horus) in Egypt and Bel designates the lord or master among the Akkadians.

After the Sumerians’ account of the goddess’ death, let’s have a look on Isis’ death in the Egyptian version of the same episode.

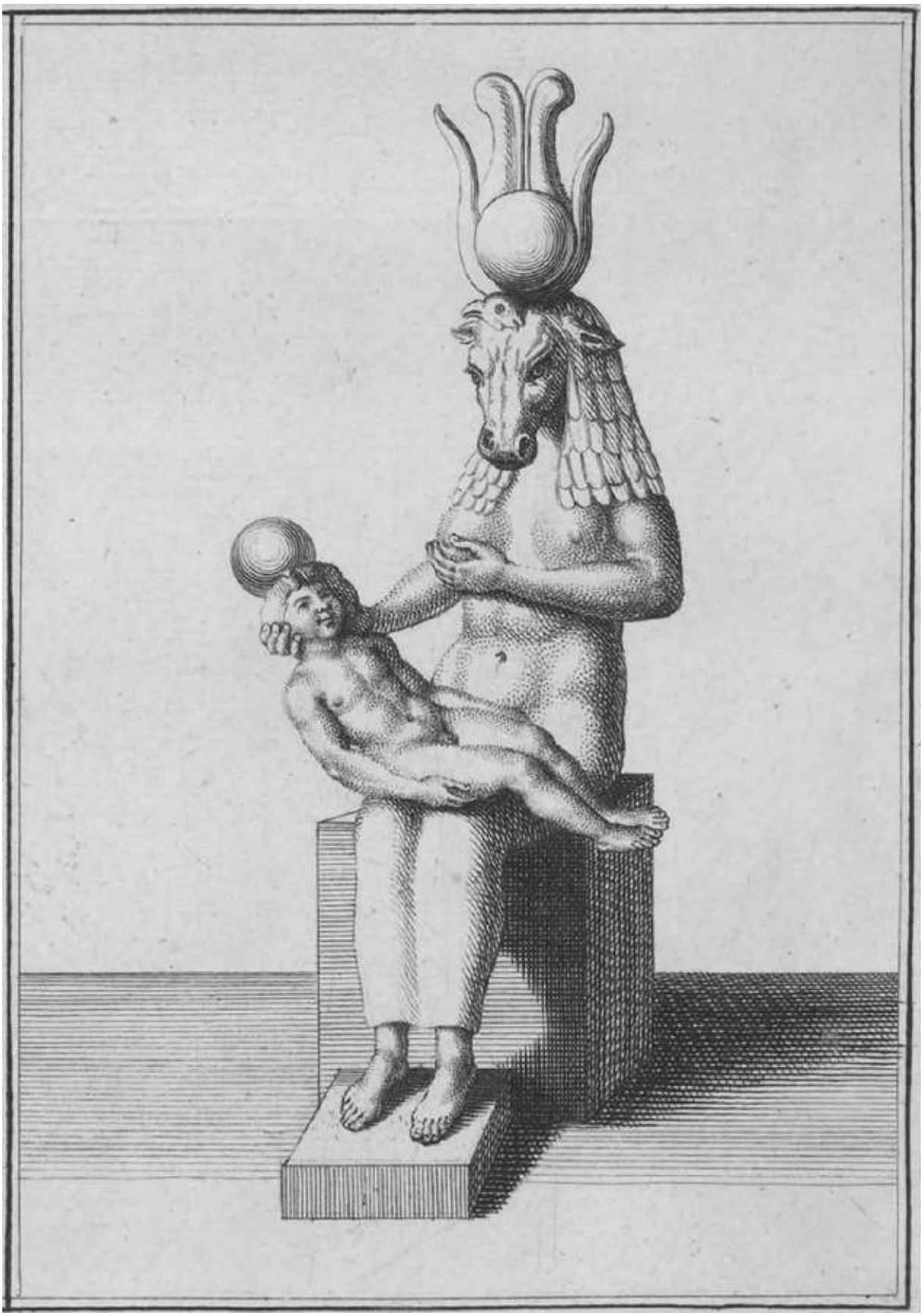
34. The original site of Giza with its hydraulic network as detailed in *The Virgin's Testament*. Image by Frantz Lasvignes and Anton Parks.

Neb-Heru ("Lord Horus")

5. The murder of the Mother of the Throne in Egypt

The fatal framework discovered by the Templars unfolds progressively before our eyes. Their devotion to the Virgin undoubtedly strengthened further; we will have indisputable proof of this later in this investigation. Especially since the Virgin Isis-Hathor gave birth to a certain Mesi, litt. “made in the likeness of [god]”. Each Egyptian was to resemble the murdered god Osiris; his son Horus being the first prototype of all:

35. The goddess Isis-Hathor breastfeeds her son Horus, also called the Mesi “made in the likeness of [god Osiris]”. The virgin Mary and Hathor-Isis have many another aspect in common, as example: they are both named “Queen of Heaven”. Bernard Picart (1723).



Convinced that the Egyptian god Horus (Heru) embodied Bel-Marduk in ancient Babylonia, my research then focused on Egyptian traditions. Two different and geographically distant cultures for the same scenario: the death of an important goddess, catastrophic episode followed by the Passion of the Son of God!

The dramatic events discovered thanks to the documents retracing the Akitu festivity, with the support of the tablet G.1.2.b.1725, offer us a barely believable story: during a fight against their sworn enemies, Bel- Marduk and some accomplices, intentionally or inadvertently killed a divine girl, associated with Heaven or with the god An whose name itself evokes the heavens[222]. This same event is reflected, like an echo, mainly in three documents discovered to date. The crime of the Egyptian version is found on some hieroglyphic and Greek lines inscribed in an old, little-known legend. It is mainly recorded:

- on the Egyptian papyrus Sallier IV (19th dynasty, circa 1225 BC)
- in a text dating from the reign of Ramses V (XXth Dynasty, circa 1160 BC[223])
- on the Greek papyrus Chester Beatty I (copy of the Christian era, 3rd and 4th centuries AD).

As we will see, Plutarch also alludes to this dramatic episode in his Isis and Osiris. The Egyptian and Mesopotamian storylines seem quite similar, that's what we'll check out.

The Egyptian episode revolves around a Divine Assembly and a series of battles between Horus, son of Osiris, and Seth, supposed brother of Osiris. A merciless fight took place between the Lightbringer Horus and his uncle, the Egyptian Satan-Seth, namely Enlíl among the Mesopotamians. The two protagonists and enemies contend for the supreme position. During these adventures, Seth is never mentioned as the murderer of Osiris; it is not here to avenge the death of Osiris, but to obtain his throne! Everyone claims their rights: Horus as son of Isis and Osiris, and Seth as Isis and Osiris brother...

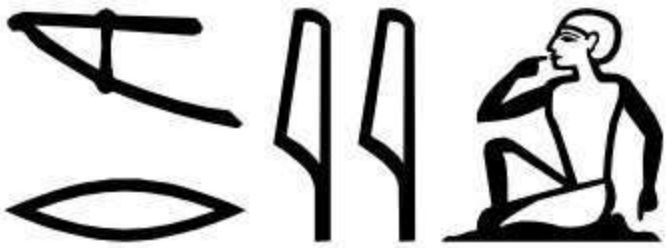
The first chapters of the Chester Beatty I papyrus narrate Horus' obligation to justify himself before the Divine Assembly to prove that he is indeed the son of Osiris. Being born of the Virgin Isis after the death of Osiris, he must prove his divine sonship to obtain the throne of his father,

while in the New Testament, Jesus has to prove his Davidic sonship and legitimize his function as King of the Jews:

Papyrus Chester Beatty I, (Egypt)	**The Jerusalem Bible**
Chapters 1 to 3: Facing the Divine Assembly, Heru (Horus) must prove that he is the son of the god Osiris.	**Mark 14**: 61-62 and **Matthew 26**: 62-63: Before the Divine Assembly of High Priests, Jesus must prove that he is the son of God.

It is interesting to note that the papyri in the Chester Beatty collection are written in Greek probably from the 3rd and 4th centuries AD. The part concerning the death of Isis takes up an old Egyptian legend, at least from the 12th century BC, through the history of the fight between Horus and Seth. The other codices of Chester Beatty take several extracts from the Old Testament (extracts from Genesis, the Book of Numbers, Deuteronomy, the Books of Isaiah, Jeremiah, Ezekiel, Daniel and Esther) and three pieces concern the New Testament (the Gospels of Matthew, Luke, Mark, John, and the Acts of the Apostles) as well as an extract from the Book of Enoch. It is therefore very curious to find in the same collection an old Egyptian myth mixed with extracts from biblical books... Especially since we will not cease to note the strange concordances between the story of Heru (Horus) and that of Jesus. Concordances that the literate Templars will undoubtedly have noted long before us ... As they will also have been able to know the epithet often used to name Isis in Egyptian traditions[224]:

Meri (“beloved”)



Let us focus Egyptian legend related to Isis' death. After multiple adventures and twists and turns, in the heart of the Divine Assembly, while the legitimacy of Horus seems acquired, here is the continuation of the papyrus Chester Beatty I (from **8**: 6 to **10**: 1):

> *"So, they put the white crown on the head of Horus, son of Isis.*
> *But Seth, uttered a loud cry in the face of this Ennead (Assembly) and protested in these terms:*
> *'This function is given to my younger brother, while I am present as an elder brother!'*
> *Then he took an oath: 'They will take off the white crown from the head of Horus and throw[225] him into the water, that I will contest him for the office of sovereign!' And Ra-Horakhty nodded.*
> *And Seth then said to Horus: 'Come, let us change into two hippos and dive into the waves in the middle of the swamp, and as for the one who emerges before three full months, he will not be handed over the function."*
> **- Chester Beatty I, 8: 6 to 8:11**

The transformation of the two gods into hippos may come as a surprise. The hippopotamus exerts a negative image and represents evil, so Seth himself. By offering Horus to start a fight and turn into a hippopotamus, Seth forces his rival to reach a level of animality of which only he knows the limits and the rules! For its part, the liquid element in which the two enemies will confront each other can express a desire to force Horus to fight in waters belonging to Seth or being associated with him. According to the document, the confrontation takes place near the Nile (one of its tributaries?), On the twenty-sixth day of the first month of the Akhet season, i.e. the first month of the Egyptian year (July-August), at the time when the Nile flood began. As we will see below, the older Sallier IV papyrus gives a completely different date and offers another translation for the word hippopotamus.

It is necessary to recall an important episode of Egyptian literature which can explain the violence of Horus: Isis made return his lover Osiris in the body of Horus. In Isis' eyes, Horus was not only her son, but above all was the reincarnation of Osiris, which is why the goddess married Horus, to whom she bore four children. Returning from the depths of the temporal

abyss, Osiris incarnated as Horus charged with limitless anger. But we know, anger destroys reason...

I detail the death of Osiris in *The Last March of the Gods* and *The Awakening of the Phoenix*: Osiris was assassinated in his Abydos stronghold, near his aquatic temple (the Osireion), and his bodyguard massacred. Traitors were among his Followers. Tied to a tree, literally crucified, he undergoes the torture of Seth who ends up tearing out his heart to devour it. Then his body experienced the dishonor of dismemberment… As a result, if Egyptian traditions are correct, one can easily imagine the emotional charge present in Horus. This explains easily the violence manifested by Horus during his attacks against his adversaries. Whether Horus or Bel-Marduk, the texts attribute to this archetyp nameless massacres and destruction in a bloodbath!

In the episode of the battle between Horus and Seth, the goddess Isis escorts the movements of her son to watch him and thus protect him. A fine strategist, she could not remain inactive while her son fought for his honor and that of the Osirian clan. Remaining on the shore of the Nile, she is afraid for Horus' life and makes a weapon resembling a harpoon. Here is the rest of the passage from the Chester Beatty papyrus:

“So, they both dived. And Isis began to lament:

'Seth wants to kill Horus, my son!'

She brought a ball of thread. She made a rope, then she brought a copper Deben and melted it into an aquatic weapon. She tied the rope there and threw it into the water, where Horus and Seth had dived.

But the harpoon bit into the body of his son Horus. So much so that Horus uttered a loud cry:

'To me, mother Isis, my mother, order your harpoon to be detached from me! I am Horus son of Isis! '

At these words, Isis cried out and ordered the harpoon to be detached from him.

'See that this is my son Horus, my son, that one.'

And his harpoon broke away from him.

She tossed him back into the water and he bit into Seth's body.

But Seth let out a loud cry,

'What have I done to you, Sister Isis? Call your harpoon, untie it from me! I am your uterine brother, Isis! '

And she felt great compassion for him.

Seth then called out to him:

'Do you prefer the foreign man to your uterine brother Seth?'

So, Isis called out her harpoon:

'Detach yourself from him! See that this is Isis 'uterine brother, the one you bit into!'

So the harpoon was detached from him. (But) Horus, the son of Isis, got angry with his mother Isis and came out (from the water/the combat zone), his face terrifying, like that of a leopard from Upper Egypt, his sixteen Deben knife in his hand. He took off his mother's head[226] Isis, then he took her in his arms and climbed the mountain where Isis turned into a stone statue without a head.

Also Ra-Horakhty asked Thoth:

'Who is the one who came and who has no head?'

Thoth replied:

'My good Lord, it is Isis the Grandmother of the god - whose head Horus, his son, took off.'

Then Ra-Horakhty uttered a loud cry and said to the Ennead:

'Quick, let us inflict severe punishment on him![227] '"

- Chester Beatty I, 8:11 to 10: 1

Now, we can compare the two versions of the story, Sumerian version versus Egyptian version:

Papyrus Chester Beatty I, (Egypt)	**Sumerian tablet, G.1.2.b.1725 (Mesopotamia)**
Chapter 9, lines 8-9: The **falcon** Horus, son of the **cow** Isis-Hathor, got angry with his mother Isis and **came out of his combat zone**, his weapon in hand. He **took off his mother Isis's head**, then he **took her in his arms** and **climbed the mountain**.	**Lines 3, 13, 18, 19 and 23:** "The **bird** of the young **cow**, **overstepping its limits**, brought in a murderous **weapon**. He **removed the head** (of the goddess), and seized it **with firmness** and arrogance. The body of the goddess was taken to a **mound** to learn about the resurrection rites called **I-si-iš**."

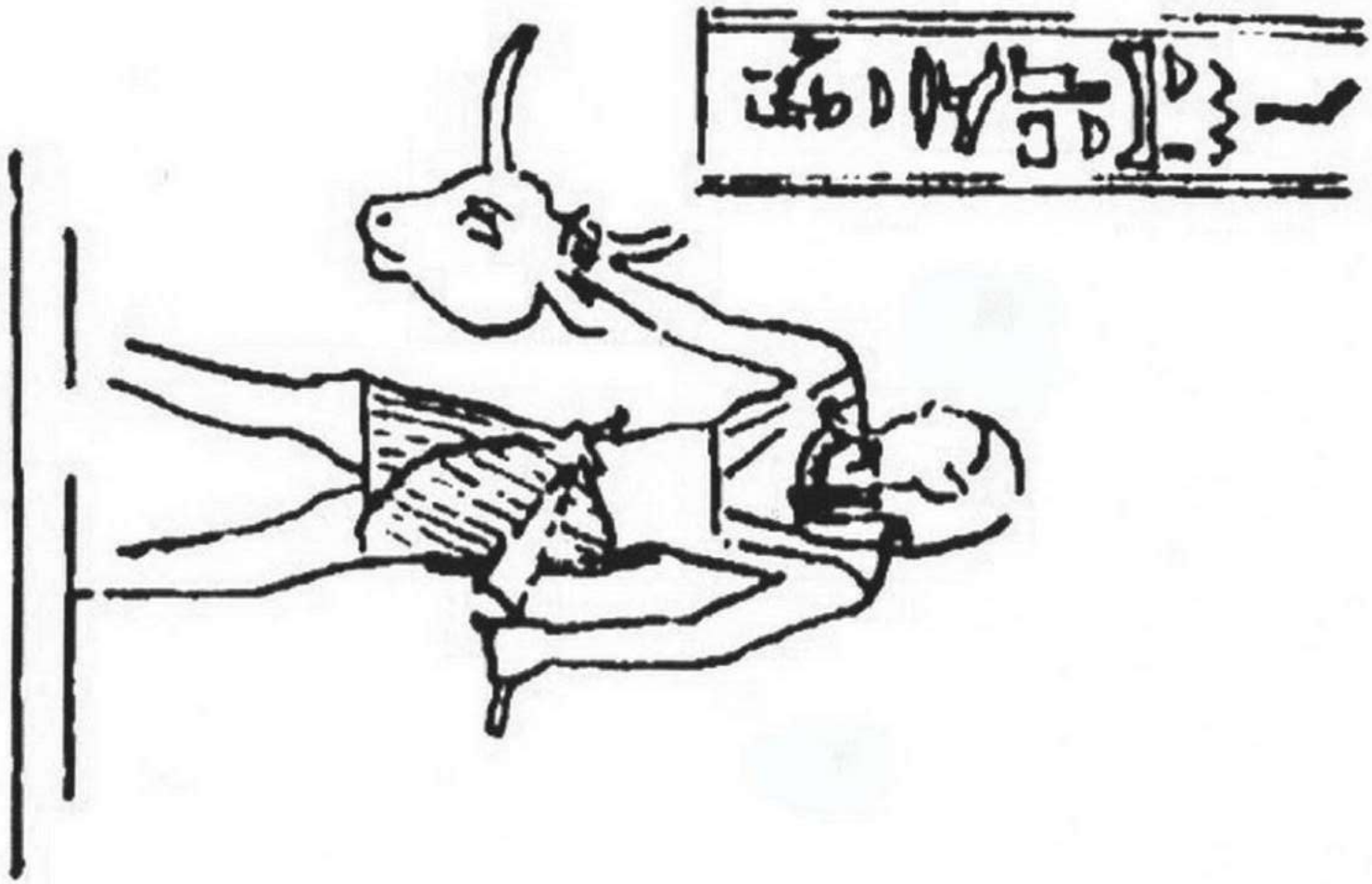
Isis' death by beheading remains a delicate subject and very little detailed in the hieroglyphic texts. The ancient Egyptians did not like to talk about the death or suffering of their gods; discretion on these points is generally the key word on that topic. Some allusions appear nevertheless. Plutarch, the Greco-Roman philosopher and biographer, recalls this event in a roundabout way in his Isis and Osiris:

> "Isis made images of everything she found, and she gave them successively to each city, as if she had given the whole body. She wanted Osiris to receive as many honors as possible, and that Typhon (Seth), if he were to prevail over Horus was, in his search for the true tomb of Osiris, lost and deceived by the diversity of everything that one could say or show him. […] We add that then a multitude of Egyptians began to pass successively as defectors in the ranks of Horus, and that Thouéris[228], the concubine of Typhon, followed them. As a serpent pursued the latter, the partisans of Horus cut him in pieces, and it was is in remembrance of this fact that they still throw in the middle of their ranks a piece of rope which they cut in pieces. A great fight was fought, it lasted several days and ended with the victory of Horus. Typhon, tied up, was handed over to Isis, but the goddess did not destroy him; she untied him and free him. Horus grew indignant at it; and laying his hand on his mother, he tore off the royal band which she had on her head. Hermes (Thoth) then, to replace this headband, put on her a cow's head helmet. […] These are more or less the capital facts of the story. I deleted the most heinous incidents, such as the dismemberment of Horus and the beheading of Isis.[229]"
>
> **- Plutarch, On Isis and Osiris, extracts from chapters 19 and 20**

In this version, undoubtedly reported by some Egyptian priests, the element on the aquatic battle does not appear and the battles rather seem to take place on dry land, perhaps in the desert, kingdom of Seth. Isis once again frees the murderer of Osiris, but the author transforms the beheading of Isis into "removing the royal headband and replacing this headband with a cow's head helmet". Plutarch admits his censorship at the end of the extract, without admitting that he himself transformed the original text! Did the Egyptian priests who had informed him recommend him to cover up the ancient truth? If so, it must be admitted that Plutarch only partially respected

this recommendation...

36. Horus, in the form of Anti (lit. “the clawed”) holds the head of Isis-Hathor in his right hand and the murder weapon in his left hand. We will talk about Horus, in the form of Anti, a little later. Vignette taken from a bas-relief of the temple of Hibis in the Oasis of Khargeh.



The only passage from Egyptian funeral texts making an explicit allusion to the beheading of Isis is found in chapter 80 of the Sarcophagus Texts:

> “The king is 'Life' who restored the heads, who restored the necks. It is the king who brings life to the throats! I restored Atum. I restored the head of Isis to her neck after that I had reconstructed Khepri's spine for her benefit.”
>
> **- Texts of the Sarcophagi, chapter 80:37 (a-d)**

To complete this chapter, here is the oldest version known to date of the beheading of Isis, via the Sallier IV papyrus, dating from the 19th dynasty of Egypt:

> *“(On the 26th day of the month of Thoth[230]), do absolutely nothing on that day. It was the day of the fight made by Horus against Seth; they struck each other being on the soles of their feet, under the form of two men, they changed into two “boors”, the retreat of the lords of Kheraha[231]. Then they spent three days and three nights in this state, then it happened that Isis dropped their shackles on them. Horus fell on his face; he cried aloud, 'I am your son Horus.' Isis shouted at the irons: 'Fall down, fall on my son Horus.' She knocked down more; her brother Seth fell on his face. He began to cry faintly (then) loudly for help! She shouted at the irons, saying, 'Get down.' He said to her several times: 'Don't I want to respect my mother's brother?' Her (Isis) heart ached a lot, she shouted in shackles: 'Fall, release my older brother.' The shackles broke off from him. They stood up like two men (each) despising the other's word. His majesty Horus became furious with his mother Isis, like a southern panther. So, she fled before him. That day happened a cruel struggle; then he cut off the head of Isis; Thoth transformed it (her head) by his incantations, and restored it to the head of a cow.[232]”*
>
> **- Papyrus Sallier IV, 26th day of Thoth**

This version offers less elements than the Greek language version, but it provides considerable detail about the aspect or transformation of Horus and Seth. While the Chester Beatty papyrus reports the intervention of two

Debw (hippos), this older version shows a fairly close homophone, instead rendering the word “peasants”[233]. I changed this word to “boors”, a popular term used for a long time, even in Antiquity, to designate the people in charge of working the land. The ancient Egyptian traditions undoubtedly wanted to express the harshness of the two warriors during their confrontations, the game of homophony and oral transmissions will undoubtedly have changed this aspect into wild animals of the banks of the Nile: the hippopotamus, image of the very animality and power of Seth. In addition, we will notice here the absence of water, which would confirm this hypothesis.

As with Plutarch, the struggles between Horus and Seth seem to be going well on dry land. Could it be the Egyptian desert around Cairo[234]? Indeed, many Egyptologists believe that the mythical Kheraha, the very place of the deadly clashes between Horus and Seth, would be ancient Cairo, therefore near the Great Pyramid (the mountain) where Horus is supposed to bring the body of Isis after his violent death.

The fights between Horus and Seth are strangely reminiscent of the confrontation between Jesus and Satan in the desert. The beginning of the papyrus Chester Beatty I challenges Horus to prove his divine sonship and chapter 11 reveals that, by decision of the Divine Assembly (his spirit), Seth invites Horus to spend time at his home, therefore in the desert:

Papyrus Chester Beatty I, (Egypt)	**The Jerusalem Bible**
<u>Chapter 1, beginning of the story:</u> The Divine Assembly and **Seth challenge** Horus to **prove that he is the Son of the god** O**siris**, therefore the Mesi 𓅓𓏏𓄿𓏏 “Made in the likeness [of god]”. **<u>Chapter 11, lines 1-12</u>**: “**The Spirit** of the Divine Assembly prompts **Horus and Seth** to spend time together at Seth's (in the **desert**). Seth trains Horus to mate with him and transforms him into an **abject beast**.”	**<u>Gospel of Mark, 4: 3</u>:** “**Satan challenges** Jesus **to prove to him that he is the Son of God.**” **<u>Gospel of Mark, 1: 12-13:</u>** “**The Spirit** drives (**Jesus**) into the **desert**. And he was in the desert forty days, **tempted by Satan**. And he was with the **wild beasts**. ”

The attentive reader will have noted above the announcement of Plutarch about a “dismemberment of Horus”... Did Horus have known a form of torture to discharge his crime? The Chester Beatty papyrus also speaks of the loss of Horus' eyes. What is it about? We are now going to study these delicate questions, too.

2 Passion and Resurrection of Horus, Son of God

A tenacious legend, drawn from the medieval period, tells that during the crucifixion of the Son of God, the blood of Jesus Christ was collected in the cup used by the latter to celebrate the Eucharist during His Last Supper. This cup, forged with the crown of Lucifer, or even his emerald that fell during his fall is called the Holy Grail...

1. The Fall of Lucifer

Lucifer! This name thrills some and exalts the minds of others. If we stick to the words of exegetes and historians of religions, it would be a myth, rantings drawn from 19th century occultists or even distortions from the very controversial theosophist Helena Blavatsky. Indeed, Lucifer would not be present in any ancient text, unlike his "alter ego", Satan, clearly visible in the first versions of the Greek (Septuagint) and Hebrew (Samaritan version and Masoretic text) Bibles. Lucifer would have been found in rare passages of the Bible only from the translation of the Vulgate, the famous Latin version of the Bible produced between 382 and 384 by Jerome of Stridon, better known as Saint Jerome. This Jerome would have transformed Lucifer into Satan in his commentary on Isaiah, thus leaving the way wide open to the eternal amalgamations between these two very different characters. From there arises excesses of all kinds where Lucifer is used in satanist rituals and invoked deprive of any context. What a mess!

Many Bible experts postulate for an appearance of Lucifer in Christian traditions only in the Middle Ages. In my previous essay *The Chaos of the Origins*, I commented on the evocations concerning Lucifer present in the forms of the king of Babylon (Isaiah **14**: 7-21) and the king of Tire (Ezekiel **28**: 11-19) and demonstrated that these elements do not date from the Middle Ages, but from the time of the Dead Sea Scrolls thanks to the presence of the full Book of Isaiah found at Qumran.

The word Lucifer comes from Latin. Composed of *Lux* (light) and *Ferre* (to carry), it generally translates to "Carrier of Light". In Greek, it is a question of Phosphoros, taken from *Phos* (light) and *Phero* (to carry), itself often translated as Venus.

Originally, the Romans used the word Lucifer to refer to "the Morning Star", namely the planet Venus. Everyone agrees that Saint Jerome introduced the word Lucifer in its Latin version by translating the Hebrew word Heylel generally interpreted as "the shining" and "the Morning Star". In Jewish traditions, Heylel figures a sort of demon in command of the Nephilim, the famous Giants mentioned in Genesis **6**: 1-4 and particularly in the Books of Henoch.

However, this word does not come from a Hebrew at all, but from purely Akkadian terms that are also found in Babylonian. Here is

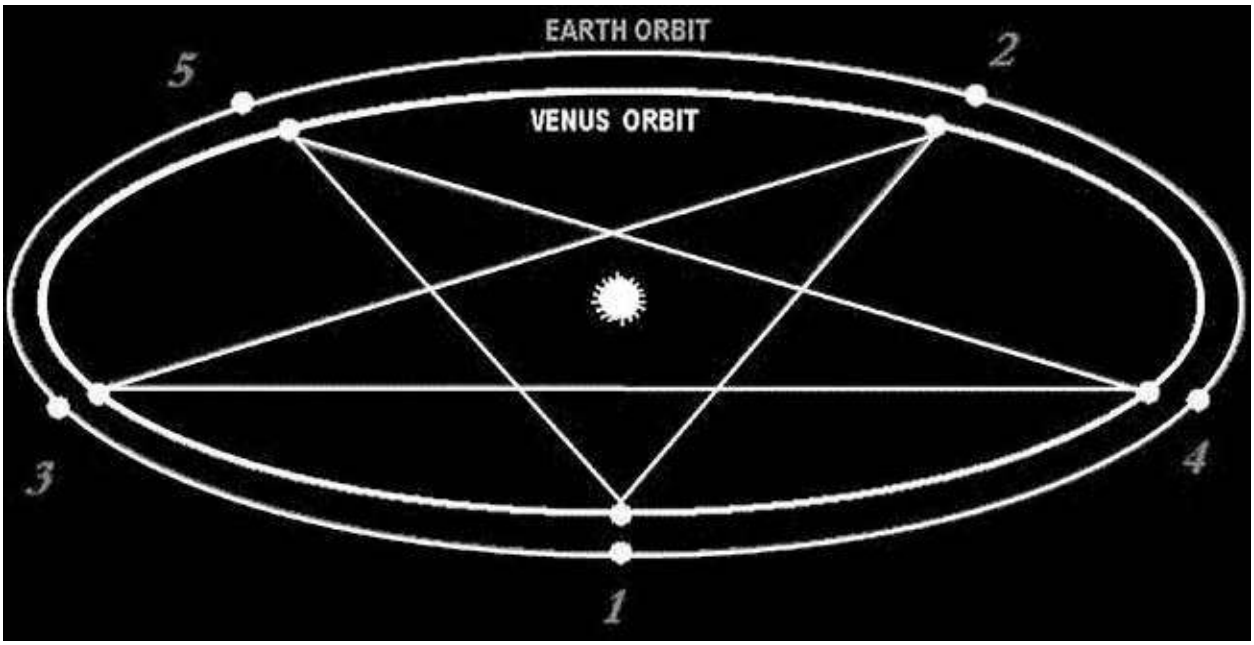
undoubtedly an umpteenth influence that arose during the captivity of the Jews in Babylon:

Helû: to shine, to be happy
Ellilu: supreme god
Elêlu: to be pure, free, clean
Ellu: holy, pure, clear, free, noble
Elû: to be high, to rise, to emerge, to rise up against ...
Elênû: above, above
Hilibû: a precious stone

All these characteristics respond to the archetype of Bel-Marduk / Horus, who is accused of a meteoric rise and ambition to accede to the throne by force, using anger and a supernatural power from his vital force centralized on his forehead.

Horus has a green object like Lucifer: he wears a stone or a green eye as a weapon, his name is Uatch. The Egyptian term Uatch encompasses the following definitions: “Scepter of Isis” and “the weapon which Horus will use against the enemies of Osiris”. Its homophone *Uatch* also expresses a “green stone” or an emerald, according to the Egyptian Hieroglyphic Dictionary of Wallis Budge[235].

37 and 38. The orbit of the planet Venus forms an inverted pentagram attributed to Samael and Lilith (Osiris and Isis), Horus' parents (Bel-Marduk). Many see in this symbol the Baphomet or the Sabbath goat. We will see later the true meaning of Baphomet. The energy of this upside down star is often diverted during magical rituals, because in the collective unconscious, mankind remembers the movements of Venus in the Sky and the devastation it caused until 3000 BC J.-C.


EARTH ORBIT
VENUS ORBIT
5
2
3
4
1

SAMAEL
LILITH

As mentioned above, in the Sumero-Akkadian versions on clay tablet, the warrior hero uses the planet Venus as an attack weapon to carry out his fight against the forces of Evil (cf. K 3476, face a, extract from line 11). The Egyptian variant of this episode, present in the Pyramid Texts, favorably corresponds to this phenomenon.

In the tombs of the ancient kings of Egypt, formulas relate the ancient deeds and gestures of the solar son; exploits that dead sovereigns must reproduce in order to ascend to Heaven. The formulas, no doubt recited on certain occasions, also aim to “rectify the past” and release the associated emotion; technique that one finds a little in the dianetics of Scientologists to free oneself from the past. Ron Hubbard, its creator, was inspired by ancient cultures like that of Egypt which used this kind of process for healing action on the mind and therefore the body.

A compilation of formulas contained in the texts of the pyramids of Saqqarah allows us to reconstruct the history of the Egyptian Lucifer. *The Chaos of Origins* offers a shortened version of the episode, here is a more detailed variant:

> *"It is Horus that the king… The appearance of the king takes place at daybreak[236]. Let the king appear as a replica of Horus[237]. (If) the king was brought into the world, it is like Horus and like the Far Horizon. (If) the king has been justified, the king's spirit has been justified! If the king's sister is Sirius, the king's offspring is the Morning Star[238]. So take your shining garment, accept so your mantle over you[239]! Your eyes are opened by the Earth, your wing is attached by the Master of rebellion[240]. So go up to Heaven, king, climb it[241]. May you ascend like the Morning Star ... Sit down- you therefore on this bronze throne which is yours (so) that you can give orders to Those in the secret assizes[242]. Take possession of the Crown Uret, like the One Star which destroys the adversaries[243]. To you belongs the divinity and the power of the gods (after) the Eye has been mounted on your head[244]. The king's refuge is his Eye[245]! The king's protection is his Eye! The king's strength is his Eye! The power of the king is his Eye! Flamboyant (flame), beloved of Horus, with a black forehead, attendant at the neck of Ra. Can you tell Heaven that the king is destined for Heaven[246]! (After) this god was therefore ascended to Heaven, his power was over him, the accompanying slaughter was at his side[247].*

The horizon is praised for Horus of Nekhen[248]. The function of the king became more important on Earth (thus) the King's Star was projected with the Sun[249]. The king lights a torch for the Sun to protect it[250]. The flame of his burning breath [is against you] who are behind the temple. The deluge of fire from his scorching breath is against you[251]. (King), destroy Sky and make the Earth tremble (so) that the Imperishable ones fear you[252]! Then [he] will arrange the flame of his Eye so that he (his Eye) revolves around you and places rage among the perpetrators of (evil) actions to the point that it overwhelms these primordial[253] gods. His Eye is his strength. He is protected from what has been done against him. The flame of his burning breath from his Uraeus is Renenutet who is upon him. The king placed the fear he engenders in their minds by making a massacre among them[254]. 'There is noise in Heaven! 'We have seen something new 'said the primordial gods… Horus (is) in the Sunlight! (How) he made the Masters of Forms tremble, the double Ennead surrounds him! Grab the hand (of the Morning Star) allow her to sit on the Great Throne so that she can join the two upper paths of the Firmament[255]! Being therefore seated in the place of the Master of All, the king will seize Sky and he will split its firmament[256]! Horus the Bearer[257], king who stood up in truth like this star in the lower part of Heaven and who will (be) judged like a god (after) he had heard the words like a magistrate[258]. [King] take the Green Eye of Horus, prevent him from wearing it[259]! Horus falls because of his Eye[260]. The king's gaze fell[261]. The Eye of Horus fell in the air when [Horus] fell[262]. [It has been] commanded that you may fall like a star, like the Morning Star[263]! The king cannot speak on Earth with men, he cannot be accused in Heaven with the gods, (because) the king has dismissed the subject (s) concerning him and which he destroyed to go up to Heaven[264]. There is no question of the king being punished… There is no question of the king being turned away by the magistrates[265]! Rise up, king, there is no question of you dying, wake up for Horus! The one who has stood up, he cannot tire himself, the one who is in the heart of the Abyss[266]. Do not ignore the king, Bull of the Sky, you of whom we say 'This star'! See, the king has come! See, the king is up[267]! "

- King Horus, the Lightbringer - Extracts from different

formulas taken from the texts of the Pyramids

We find here all the elements commonly associated with Lucifer in Isaiah **14**: 7-21 and Ezekiel 2**8**: 11-19, namely:

- the proud nobleness of the king
- its dazzling rise (associated with Venus)
- his fight against the ungodly Nations
- his fall (associated with Venus)
- his trial

Let us recall this information – already developed in other of my works and particularly in this one: Horus, the Bearer of Light (Lucifer) launched into a merciless fight against the assassin of his father Osiris, the so-called Seth (Satan). By engaging in this vengeful struggle and conquest of the Throne of Osiris, Horus faces himself and must come to terms with the worst of himself. Misuse of his power will result in the death of his mother Isis. Now let's see how a certain goddess manages to heal the Eye of Horus in order to appease the anger of the young god.

2. The Blindness of the Lightbringer

> "If anyone does not stand in darkness, he will not be able to see the Light. If anyone does not understand how the fire came about, it will burn in him, for he does not know its root."
>
> **NH III, 5 - The Savior's Dialogue, 133: 22-23 - 134: 1-4**

According to the Jumilhac Papyrus, which we will talk about later, the murder of Isis took place at Atfieh (Aphroditopolis in Greek), in the 22nd nome of Egypt, south of Memphis and Cairo. The Egyptian name of the domain is Per-nebet-tep-ihu "Domain of the Mistress of the Cows", namely Isis-Hathor in person. At this location was a sanctuary of Hathor. Several temples of Hathor are in Egypt, one counts among them, that of the 3rd nome where the priest of Hathor was called Sak Hat "the one who joins the anterior part (of the rest of the body)" while in the 22nd nome, where the offense would have been located, the priest was Semen Hat "the one who fixes the anterior part (on the rest of the body)".[268] What epithets in relation to the beheading of Isis-Hathor! Vague allusions seem to be present in the Egyptian funeral texts, but it is recalled that the death of Isis by her son had to remain hidden from the people:

> "O, the one who expelled the one who was pregnant, you blinded the night. (You were) equipped like Seth who had brutality and whom Isis favored."
>
> **Texts of the Pyramids - Pyramid of Pepy II, 222: 205a-205b**

The pregnant goddess figures Isis – note that some texts even present her as having no sex – no doubt to emphasize her aspect of Virgin who gave birth to Horus without sexual relation. However, Isis gave birth to Horus through sexual intercourse, an infamous sacrilege for the Assembly of the Gods.

Let us continue the course of story. To understand the meaning of the Fall of the Lightbringer, caused by his poorly controlled divine power, we need to pick up the Chester Beatty papyrus from where we left off above, when the Divine Assembly decides to seek Horus. to submit him to a exemplary punishment:

> "'Quick! Let us inflict severe punishment on him!' The Ennead

climbed the mountains to seek Horus, son of Isis. But as Horus slept in the shade of a Senyuchâ tree, in the Land of the Oasis, Seth found him, seized him, he threw him back. on the ground on the mountain, tore the two Udjat eyes from their sockets and buried them on the mountain to light up the Earth; and the two pupils of his eyes became two buds which blossomed into lotuses.

Then Seth came back and he said to Ra-Horakhty while lying: 'I did not find Horus', whereas he had found him.

So Hathor, mistress of the Southern Sycamore, set out and found Horus lying down, weeping in the desert. She grabbed a gazelle, gave it milk and said to Horus: 'Open your eyes (that) I give you this milk.'

He opened his eyes and she put the milk in. She put it in the right eye, she put it in the left eye, then she said to him: 'Open your eyes.'

He opened his eyes, she examined him and found him well.

She went to say to Ra-Horakhty: 'I found Horus whose sight Seth had weakened, but I put him back on his feet, see he is coming.'"

- Chester Beatty I, 10: 1-11

Without a play on words, an essential element dispear: Nephthys finds the deficient king, heals him and relieves him. The reader will keep this detail in mind. Indeed, in the sumero-Akkadian version of the Akitu rite (which we will see later), it is Inanna-Ištar (double of Nephthys) who has the same role of liberator and transmission of power to King Marduk. Still there are other allusions on this subject in the oldest funerary texts of Egypt:

"If Nephthys rewarded you, it is because she allows the acclamations which are intended for you. It is because she places the fear that you inspire in the Blessed."

- Texts of the Sarcophagi, 44: 185c-185e

Horus' blindness is found in several Egyptian texts. The old Turin papyrus, known as Neferubenef (Louvre papyrus no. 3092) presents Horus, sitting alone in the dark, as blind. Another scene on bilingual papyrus, in hieratic and hieroglyphics (Louvre n ° 3248), shows us fishermen, about to strike Horus to remove his impurities, with an object called the sword of Osiris[269]. The eyes of Horus seem to be the object of very particular attention, many documents or funeral pieces, like the sarcophagus of the

Louvre D11, allude to the deficient sight of Horus, here “of the executioners of the eyes” the accompany to chastise him[270].

In chapter 113 of the Book of the Dead, the disturbances of the Sun and the Moon are represented by the presence of the eyes of Horus in the water. The submersion of the eyes of Horus awakens the idea of violent or abrupt scenes in connection with the phenomena of setting and eclipses of the planets. Plutarch tells us that the lunar phases were symbolized by the struck eye[271], and the lunar eclipses, the torn eye. More specifically, the Moon and the Sun seem to have been torn from the face of Horus!

The dark side of Horus also appears in many documents. Some vignettes from chapter 109 of the Book of the Dead present Horus to us as a divine hawk rising to Heaven with the left eye black. Plutarch tells us that the texts used to call Horus Kaimin, a nickname to be compared to the obscuration of sight[272]. This same chapter tells how Hathor (or Isis according to the versions) “cut” the soiled hands of his son by Seth to create new ones for him.

In the funerary texts of Egypt, Horus loses his sight, he regularly searches for his eyes… “He was given his eye in the morning”; “He was united to his eye”; “We brought our eyes back to our body”, etc. A part from the Amduat, 10th Hour, shows us powerful leontocephalic goddesses restoring the sight of Horus daily, Ra says to them: *“Be in possession of your advantages as possessions, examine the Eye of Horus. For him, gather together Horus to his fertile power...”*

The sarcophagus of Sethy I indicates to us a pig which would have swallowed the sacred eye and which he calls “the devourer of the arm”. In the litanies of the royal tombs, we find several sentences such as: “The one who calls for the arm, the evoker of his eye” or “the one who asks for his eye, the one who calls for his head”. It is also mentioned on the sarcophagus of Nitocris, daughter of Pharaoh Psammetik I (Dynasty XXVI): *“O deceased, Horus is with your head, and weeps for you, for you are in a golden boat at the bottom of a ship in drink […] The enemy rises out of the water; let his name perish! Behold, the enemy with his arm has seized it”*. As Eugène Lefébure mentions, the text then seems to explain that this arm is that of the heart or that of the left side[273].

Very concretely, these examples make the Eye of Horus responsible

for the murderous actions of the left arm of Horus. We have mentioned the meaning of the “left side” several times in *The Chaos of Origins*. Let us remember that this side, assimilated to the feminine principle and to the heart, evokes for many cultures “Evil”, desolation, sterility and death.

Each Pharaoh is a potential Horus. Several formulas in the Pyramid Texts express the suffering of Horus that the late king must remove in order to restore peace to the heart of the god. The priests would recite this kind of invocation in order to actively participate in the magical operation. Here are some examples:

> *“King, therefore take the Eye of Horus because of which [Horus] was devastating[274]. Take the Eye of Horus which he faced. Take the Green Eye which he wore[275]. King, go therefore seek the Eye of Horus which he brought to your forehead[276]! (If) I have come, it is (so) that I may bring you the Eye of Horus (for) your mind to calm down[277]. King, take the Eye of Horus that Seth wanted to crush! King, take the Eye of Horus that [Seth] tore off[278]. King, take the Green Eye of Horus! he wears it! King, seek the Eye of Horus that has become dangerous[279]. King, go and seek what is high on you! King, I have placed your Eye! King, take the Eye of Horus! [Horus] is suffering because of him[280]! It is (on) the face of Horus that you will spit for his benefit so that you can remove the wound that is in him[281]. King, therefore take the Eye of Horus through which [Horus] has calmed down! King, therefore take the Eye of Horus! Calm down thanks to him! [282]”*
>
> **- Texts of the Pyramids on the suffering of Horus because of his Eye**

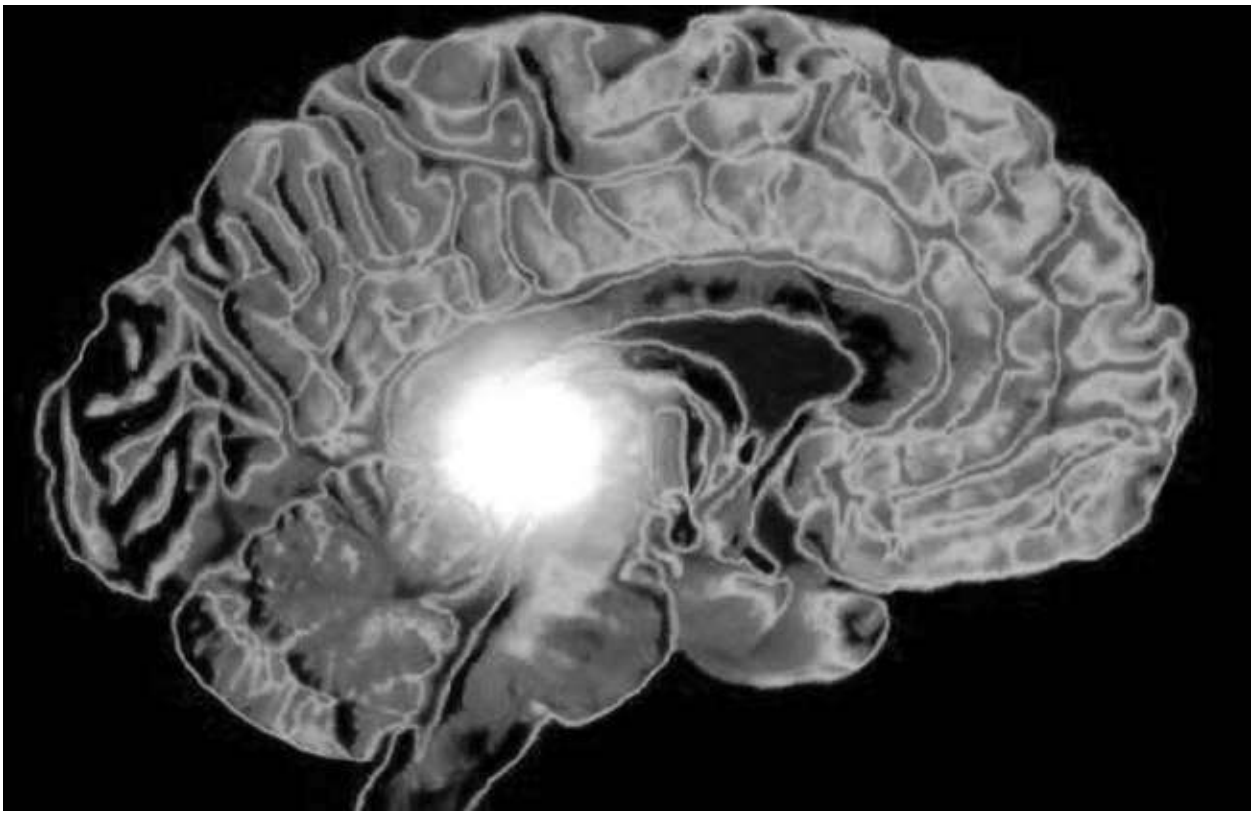
The various Egyptian formulas related to the appeasement of the Eye of Horus, seems to evoke the research carried out on the functioning of the pineal gland of the brain. This is what we are going to see now.

3. The functioning of the 3rd Eye of Horus

Located in the geometric center of the brain, in the middle position behind the third ventricle, the pineal gland belongs to the endocrine glands. It synthesizes and distributes hormones inside the bloodstream. Small (between 8 and 10mm), the pineal gland derives its name from the Latin Pinea (pine cone) which it has the shape of. It is an unlined organ in the brain, unlike some others like the two frontal lobes, the two temporal lobes, etc.

Its main function is to secrete melatonin which regulates biological rhythms (wakefulness / sleep), but also to produce DMT (dimethyltryptamine), considered to be a powerful natural psychotropic substance that would open consciousness. From the point of view of traditional medicine, it alters the normal electrical functioning of the brain and temporarily impairs the senses. It is synthesized today thanks to the presence of this type of molecules in certain plants such as Ayahuasca, which is found in tropical rain forests. Shamans use it to open the doors of the unconscious through “an altered state of consciousness” and thus come into contact with “the invisible”.[283]

39. The pineal gland: a spark in the brain.



In some reptiles, amphibians and birds, the pineal gland is located just below the surface of the skull, offering the ability to capture the external light intensity and thus making it possible to adjust the biological rhythm of the animal. For this reason, it is regularly referred to as the “third eye” of primitive vertebrates[284] or more simply as the aborted eye of our species. It has long been considered a residual organ from the reptilian era...

In the Vedic texts of Yoga, the pineal gland is associated, sometimes with the Chakra Ajna or 3rd eye, sometimes with the Sahašrara or Chakra of the crown, located at the top of the skull. The latter represents the seat of pure consciousness from which illumination emerges. It is also the energetic center that connects us to the divine. The Hopi of Arizona say about the first men and this 3rd eye located at the top of the skull:

> “The living body of man and the living body of Earth have the same structure. An axis runs through them. For man, it is the spinal column by which the balance of movements and the main functions are controlled. Along this axis are located several vibratory centers in which resonate the primordial sound of the life of the whole Universe, and which, if necessary, give the alarm. The first of these is placed at the top of the head, where at birth there is a soft part, the Kopavi, "open door" through which man receives life and communicates with his Creator. With each breath of breathing, this soft part rises and falls, thus causing a gentle vibration transmitted to the Creator At the time of the Red Light, Talawva, the last phase of Creation, the soft part hardens and the “door” closes until death. It then opens to release life by the place where it entered. […] [In the second world] the men were so close spiritually that they were able to see and hear each other through the use of the top of the head vibratory center.[285]”
>
> **- The Book of Hopi, Frank Waters**

During their various migrations, Hopis ancestors gradually lost their faculty linked to this “open door” above the skull. In mammals, such as humans, the pineal gland has lost this photoreceptor function and only retinal cells contribute to the perception of ambient light. On the other hand, it is located in the proximity of the main sensory and emotional brain centers. Psychiatric Doctor Rick Strassman adds that the limbic or “emotional” brain surrounds the pineal gland. The limbic system forms into a multiplicity of

brain structures that are intimately involved in the experience of feelings, such as joy, rage, fear, anxiety, and pleasure. Thus, the pineal gland has direct access to the emotional centers of the brain[286].

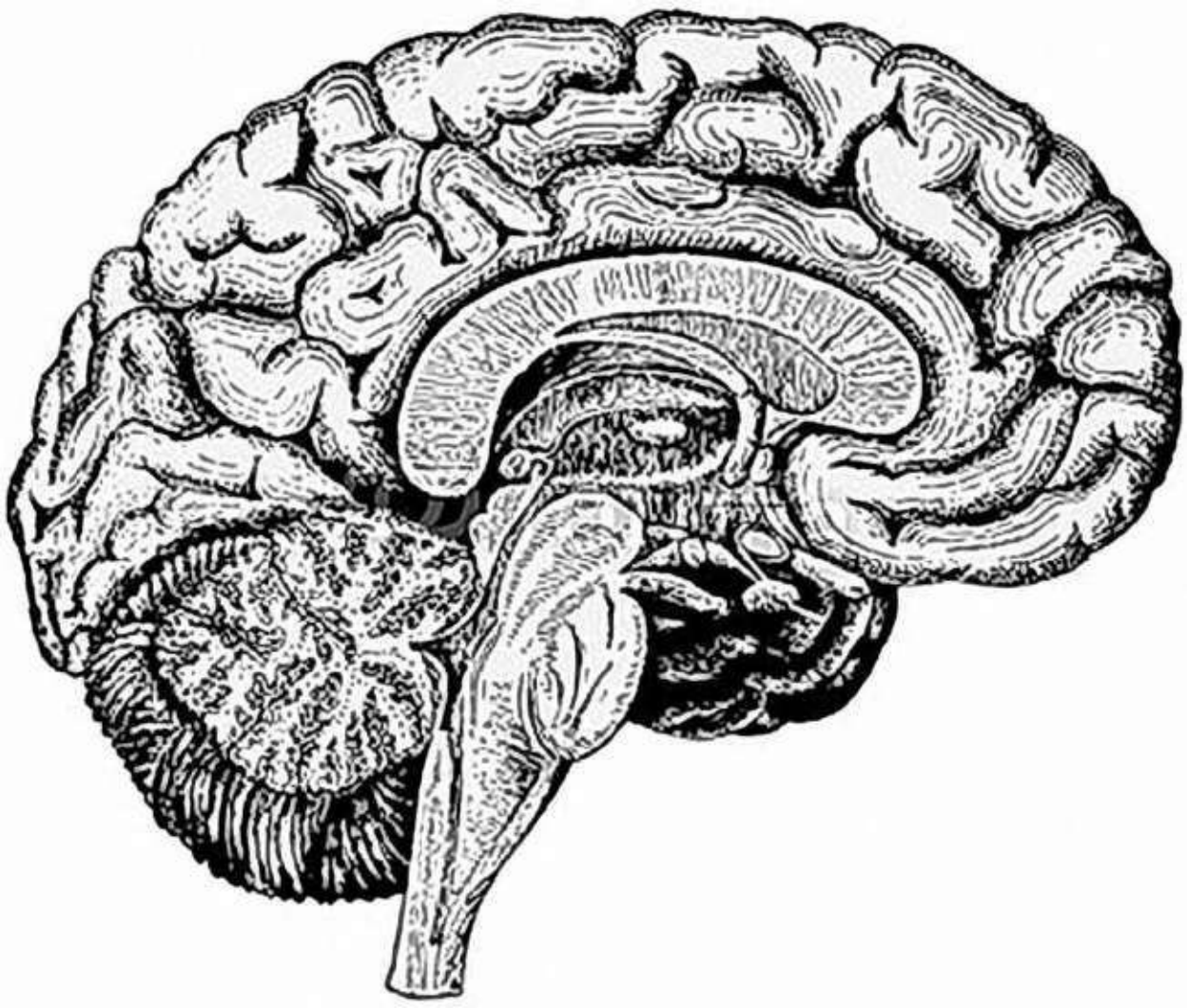
The interplay of the properties of the pineal gland allows us to consciously experience the movement of our life force in its most extreme manifestations. In some individuals, DMT in the pineal gland mediates experiences of deep meditation, psychosis, and dying experiences. When we die, the life force leaves the body through the pineal gland, emitting another flow of this psychedelic molecule from the mind[287]. Dynamic visualization practices in the mind's eye can also lead to ecstatic and sublime states of mind, adds Dr. Rick Strassman. Under these conditions, the experience freezes like a motionless flow on a canal or a river. The impression gathered during Strassman's experiments gives the feeling that the flow is not moving at all, while the waves rush in all around.

> *"The king wishes to cross [… the] Winding Channel, to the eastern side of Heaven! The king will speak against Seth about the Eye of Horus… Passenger of the Winding Channel, say the name of the king to the Sun (Ra) and announces the king to the Sun, because the king goes towards this distant palace of the Masters of the Spirits where the Sun is worshiped… The king seeks the Eye of Horus become dangerous."*
>
> **- Texts of the Pyramid of Teti, 359: 596a-596c / 597b-598b / 600c**

It is the rushing waves that produce the wave. And these waves create a ripple, a unique sound. These wave phenomena, by their production of a particular note or sound associated with their frequency, establish long-range and diffuse fields of influence. The objects in these fields vibrate in sympathy on the same frequency. This phenomenon is called resonance (*résonnance*) [288]. Once again, this concept seems to be part of Egyptian funeral texts:

> *"King, take the Eye of Horus that it burned, King, take the Eye of Horus, don't make it wave!"*
>
> **- Texts of the Pyramid of Unas, 119: 76a-120: 76c**

40 and 41. The structure of the brain, close to the pineal gland, recalls the Eye of Horus, Udjat, present in imagery from ancient Egypt.



To activate the 3rd eye, you need to raise the frequency and lift yourself into higher consciousness. The pineal gland is the eye connected to the mind, the one who sees everything, knows everything and when activated illuminates the entire body. The pineal gland is a powerful receptor. For his doctoral thesis at the University of São Paulo, Dr. Sergio Felipe de Oliveira x-rayed the pineal gland. This study shows that this gland is made up of apatite crystals. These crystals give it a structure similar to that of a sound box. The crystals would vibrate according to the electromagnetic waves picked up. However, scientists know that when two crystals of the same nature are placed side by side and waves are directed towards one of them, they automatically resonate[289].

This resonance effect reminds me of the interaction that can take place between the brain of Horus and his weapon Uatch “the Scepter of Isis” which also expresses a “green stone” (that of Lucifer!), As mentioned before, in the augmented version of *The Secret of the Dark Stars*, I explain that this object, also called Ugur in Sumerian, translates into U-GUR “the measure of the capacity of lightning”. Horus and some part of “gods” of our mythologies could therefore use functions specific to amphibians and reptiles, such as also seeing at night (thermal vision with infrared detection).

In *The Virgin’s Testament*, I comment on the splitting of the Horian Eye Udjat as it is developed in the Egyptian texts. Note that the brainstem represents Deshret, the Red Crown of Egypt upside down; Deshret also symbolizes the seat of royalty to be reconquered. The seat in question is found in the hieroglyph of Aset (Isis) and that of Asar (Osiris), both of which feature a royal seat. By the way, the name Asar translates to “the Seat of the Eye”. It is indeed the royal seat of his parents and the powers of his father that Horus must recover... If we observe the section of a human brain and the Eye of Horus, we will note that the very base of this royal throne (brainstem) is the pineal gland.

> *“Ah, you, the king, equip yourself with the Eye of Horus, the Red Crown, great of power and rich in existence! May he protect you, you, the king, as he protects Horus! May he place your power, you, the king, to the Double Ennead, like the double female serpent Utet which is at your forehead!”*
>
> **- Texts of the Pyramid of Merenrâ, 468: 901a-902b**

Research established that the pineal gland could receive as an antenna capable of intercepting electromagnetic radiations from the Moon and those coming from the Sun, and even of arousing the production of certain neuro-transmitting substances that stimulate both physical and mental activities[290]. Our head is hermetically impermeable to light, only the light captured through the retina of the eyes can reach the pineal gland. Strangely, the concepts of capturing solar and lunar energies, and that of the power of Horus, are linked to the two Horian eyes torn off by Seth! Indeed, many allusions are made in the funeral texts between the Eyes of Horus and the two main luminaries of our Heaven. Another coincidence? The idea of their electromagnetic radiations is found in the Left Eye of Horus representing the Moon and the right Eye, the Sun:

> "Take the two Eyes of Horus: the black (the Moon) and the white (the sun)! Bring them to your face so that they illuminate your face!"
> **- Texts of the Pyramid of Unas, 43: 33a**

We have illustrated it with several examples from the oldest funerary texts, those of the pyramids of Saqqarah: the Egyptians and their gods seemed to know perfectly the workings of the humanoid brain and of the pineal gland! Undoubtedly, elements relating to pineal activity and modern discoveries on the functioning of the brain are found in Egyptian funeral formulas. The Ancients knew perfectly well about these topics. How else could we explain all this? Before studying the Passion of Horus, we will comment on the character of Nephthys, true Carrier of the archaic Grail.

4. The hidden replacement of the Beloved Queen of the Throne by the Beloved of the Tower

We find ourselves in a game of chess on a divine scale where the Tower represents the strongest piece after the Lady. The episode of the cow's head placed on Isis' shoulders is a clever staging to conceal the death of Isis. As we saw in the Sumerian version, Isis would not have resurrected.

The Sallier IV papyrus goes further in the symbolism, it claims that the head of Isis would have been replaced by that of the cow Hathor. The deception seems obvious; two goddesses embody Hathor in Egypt: Isis and Nephthys (the Lady of the Tower), his presumed twin! By a skillful replacement, the dejected goddess is supplanted by her sister, who recovered her throne, her identity and her authority! Egyptian history now takes on a whole new meaning, the Queen of the Throne, both mother and wife of Horus, is replaced by the mistress and nurse of Horus, the famous goddess with a tower on her head surmounted by cup:

42. Nephthys, at the same time mistress of Osiris-Horus and twin sister of Isis, recovered the royal functions of the Queen of the Throne upon the latter's death. Nephthys carries on his head the hieroglyphics of the temple and of the master, the whole forming a sort of tower. We will see other aspects of his headgear later.

A formula of the Texts of the Pyramids evokes in a roundabout way the death of Isis and the substitution of the latter by Nephthys:

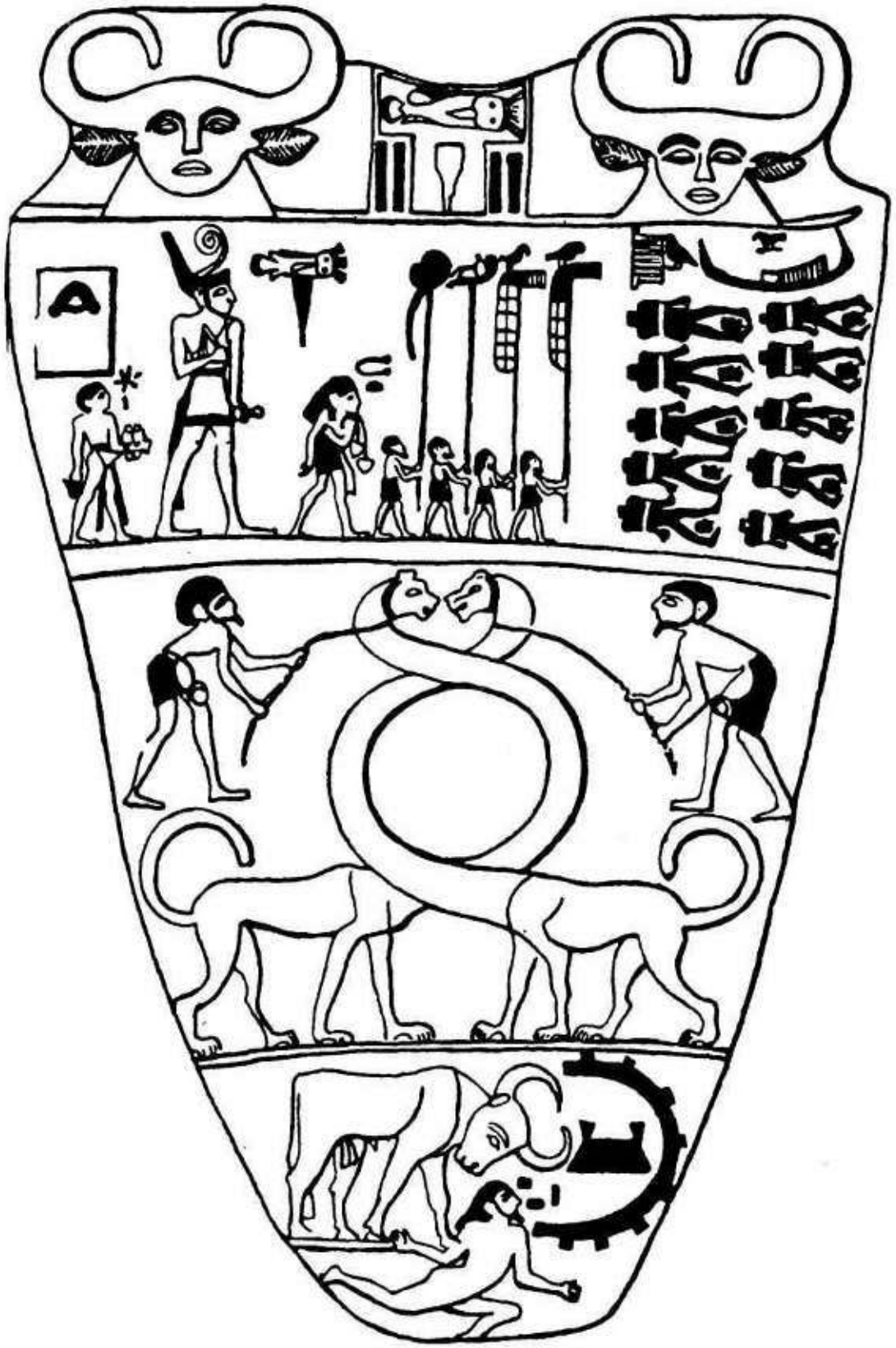
> “If Thoth really comes with this evil coming who is his, please do not open your two arms to him! Let him not be told his name of 'Without mother.'… If Isis really comes with this evil coming who is hers, please do not open your two arms to him! Let him not be told her name of 'She who is in advanced decomposition.' ... If Nephthys really comes with this evil coming which is his, may he not be told this name which is his from 'The one who replaces the one who has no vagina'.”
>
> **- Texts of the Pyramid of Pepy I, extract from chapter 534: 1271a-1273b**

Isis is regarded as the Divine Mother of the gods, and particularly the breeder of the Osirian clan. The passage evoking Thoth as an orphan sibylline expresses the death of this so-called mother. The “advanced decomposition of Isis” also testifies to the death of the goddess. As for Nephthys, her nickname of “The one who replaces the one who has no vagina” leaves no possible doubt: Nephthys did indeed replace the “virgin” Isis.

Another passage from the Pyramid Texts expresses the replacement of Isis by the royal concubine in the figure of the cow goddess Bat, protective form of Hathor. Bat has two faces, the texts tell us, it is simply to indicate the faces of Isis and Nephthys. Like his twin sister Isis, Nephthys offers power, reward and respect to the king, a royal representation of the Morning Star:

> “It is the king that the reward! It is the king that respect! It is the king that Bat, whose two faces have become alike (... the) descendant of this king is the Morning Star."
>
> **- Texts of the Pyramid of Pepy I, 506: 1096a-1096b + 507: 1104b**

43. The cow goddess Bat, royal form and protector of Hathor (Isis and Nephthys) is found at the top of the Narmer palette found in Nekhen, the ancient predynastic capital of Upper Egypt, dedicated to the falcon Horus. Reverse side of Narmer's palette.



Narmer's Palette (c. 3100 BC) commemorates the victory of Upper Egypt over the Nile Delta, at the very beginning of the official history of ancient Egypt. The goddess Bat, protective form of Hathor (Isis-Hathor), sits at the top of the stage with her double face; it presides over the unification of the two Egyptian lands and the birth of the Nation. From then on, the goddess Bat will represent a royal symbol of divine protection that kings, high priests and people related to royalty will wear.

A formula of the Texts of the Sarcophagi seems to guarantee the setting aside of Isis for the benefit of Bat. Isis appears to be locked in a confined space, an allegory to express her own tomb:

> "O Bat, my name is 'Isis in the closed place'; I am in my name and my name is divine; I will not forget it, it is mine."
>
> **- Texts of the Sarcophagi, M23C, 411: a-d**

The sometimes tedious relations, between Isis and Nephthys, as well as the deep anger buried in Horus can be explained in another way. Isis considered Horus to be the reincarnation of Osiris. Having "woken her up" like her husband returned from the dead, there was no way she would spend too much time with him during his first sixteen years. She wanted to know him as an adult, not a child. She thus granted Nephthys the role of second mother. Naturally, Nephthys granted her breast to Horus as for her own child; she took care of his education and no doubt provided him some magic lessons.

Unfortunately for Isis, before joining the Osirian troops, Nephthys was part of the Sethien clan; some versions even make her Seth's former companion. Nephthys belonged rather to the family of Seth, and thus carried the Sethian energy, this is what this filiation expresses. Another funeral formula perfectly summarize the situation:

> "Isis [brought Horus] into the world. Nephthys raised him. Horus' nurse cradled him, and imparted to him the power of Seth in addition to her own power."
>
> **Texts of the Sarcophagi, B3Bo, 16: a-e**

As the divine concubine of Osiris, Nephthys also carried the royal energy, this made her a "complete" being, able of granting good as well as evil. Formulas sometimes place it on the "left side" where Seth is, but also

that of Horus when he fell:

> *"Nephthys and Khenti-Enirty (" he who has no eye on his forehead "= Horus after his fault), are at the king's side, (the left side) where Seth is. If the king recognized his throne and if he was remembered by his oar, it is because the king found his throne unoccupied."*
>
> **- Texts of the Pyramid of Teti, 359: 601e-602b**

Nephthys' real Egyptian name is pronounced Nebet-Hut, literally the "Mistress of the Temple". The Temple, Egyptologist René Lachaud tells us, *"is not intended for prayer, even less for laymen, but for capturing the divine essence wandering through the Universe. It defines in space the invisible divine mystery and the rites give it an identity in time. The priests who work in the temple are not simple officiants, but learned theologians, mystical hunters, quintessential trappers, the heirs of the spiritual experience of humanity. They work on the usually dormant planes of consciousness and toward the parallel universes.*[291]".

Making Nephthys the Mistress of the Temple means that she mix the energies of the Top and the Bottom in her crucible, that the alchemy happen in her matrix, in the shadow of the columns to reach the divine Light.

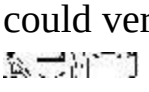
The receptacle on the head of Nephthys, Neb in Egyptian, expresses both the word "cup" and "basket"[292]. Many rather see a cart or a bin on the head of Nephthys, but the etymological correctness would tend to express a cup as well. This container also used to name the gods, lords, goddesses, masters, mistresses, etc., allows to naturally receive the Light. The famous cup or basket is found in the term Nebu ("gold" or "necklace"), thus suggesting that the Neb receptacle would also express the idea of an object used to filter or manufacture gold. The concept of container still applies to the notion of "Whole", a source of inexhaustible wealth, an abundance cup transformed into a cornucopia in Greek mythology which, as we know, borrowed considerably from Egypt...

◆◆◆

This fact was mentioned above, Nephthys and Horus inevitably became lovers. No doubt they were before the death of Isis. In Holly Scriptures, and particularly extrabiblical, the mistress of the Messiah Jesus is

named Miriam de Migdal in Hebrew, translated as Mary Magdalene. The Hebrew word Migdal means “tower”, “floor”, or “raised bed”. This refers us to the elevated bed of Istar, the royal bed that she will share with Bel-Marduk at the end of her Passion and Resurrection. We will see this afterwards. Miriam de Migdal (Mary Magdalene) is therefore very clearly “Mary of the Tower”. Especially since the term “tower” is called Miktal in Egyptian, its hieroglyph is as follows:

Miktal: “tower”

This discovery means that, in the distant past, the goddess Nephthys could very well have carried the epithet Meri-Miktal “Marie de la Tour”  (Marie-Madeleine) whose strict hieroglyphic translation gives “the Beloved of Tower”. The attribute of the tower present as a distinctive sign on his head is therefore not accidental.

In symbolism, the tower represents an ascending element allowing to conquer the Heavens. In hermetism, it also translates regenerative solar energy and a channel through which Heavenly waves descend on Earth. The Tower also symbolizes pride as well as a phallic symbol of power. Others see it as a form of protection, resistance and vigilance.

In the Tarot, the Tower is called “House of God” (“La Maison-Dieu”). Is it the home of God or that of the god? Interesting to recall the Egyptian name of Hathor, Hut-Heru , whose hieroglyph evokes the sign of the house protecting the god Horus. In addition, its phonetics reminds us of the word “uterus”.

> *“It was the (royal) nurse who really brought the king into the world.”*
>
> **- Texts of the Pyramid of Aba, 211: 131d-131e**

Also in the Tarot, the Tower expresses a significant disturbance or even a conflict, all caused by unforeseen and upsetting events. The old must be destroyed to let the renewal take its place! This renewal often stems from something catastrophic that must be transcended to transform into the Light:

> *“I am this first son of the Sun. I am the beloved child of his mother. I am the son of Nephthys, for I have made myself important and I have made myself splendid.”*
>
> **- Texts of the Sarcophagi, CT4, G1T, 334: a-c**

The Tower represents the most terrible blade in the game where anything can happen: fall, suffering, destruction, death or even beneficial transformation, renewal and salutary awareness. Like the Bearers of the Grail of the initiatory tales of the Middle Ages, Nephthys, in the capacity of Hathor and replacement of Isis, has the royal function of making the king (re) born and raising him up… This is what we are about to discover.

5. Anti Kirist: the Egyptian Antichrist

In the early 1940s, the Egyptian Antiquities Department of the Louvre Museum acquired the Jumilhac papyrus dating from the end of the Ptolemaic period. This nine-meter-long document comprises 23 sheets covered with a long hieroglyphic text and adorned with numerous line-drawn vignettes. The text provides original information of great interest. This papyrus, of which we unfortunately do not know the exact story, was written in the 18th nome of Upper Egypt, a region symbolized by a falcon with outstretched wings[293].

This papyrus had already been proposed to the National Museums which had refused it because of its imagery resembling a Book of the Dead; kind of rather banal funerary document, characterized by its abundant esoteric imagery. But this time the papyrus falls into the hands of Jacques Vandier, curator experienced in deciphering hieroglyphics. Jacques Vandier immerses himself in his reading and discovers with fascination a collection of myths and legends coming to explain the origin of the names of places and religious centers… We know relatively little about Egyptian mythology. The texts are often limited to more or less understandable allusions, often available in funeral texts. Thus, for lack of a more precise account, Plutarch remained for a long time our best source for the Osirian and Horian legends. However, the new manuscript contains many detailed accounts which relate to all of Egypt. We thus discover that there was a priestly literature related to the greatest myths. The only specimen of a kind from which all other witnesses have disappeared, the Jumilhac papyrus forms a remarkable document[294].

Strangely, each time a short allusion is made about the Isis beheading, and more precisely of the Passion of her murderer, the Jumilhac papyrus voluntarily changes the name of Horus to Anti and that of Isis. Hathor in Hesat. I remind you, it was out of the question for Egyptian scholars to clearly evoke the sufferings of the gods, because a god is not subject to pain and even less to death!

Hesat represents a foster cow, both mother of the nebrid[295] and double of Hathor. This is a new form of substitution so as not to mention the tragic disappearance of Isis. Jean Hani, philosopher specializing in Greek culture and creator of the Center for Research on Classical Antiquity, addressed this question of substitution in several studies related to the thought

of Plutarch. He notes in issue 76 of the Revue des Études Grecques *“that at the end of the episode, after the dismemberment of the falcon god, the hero changes his identity: there is no longer any question of Anti, but Horus, who moreover covers his flesh and reappears as a young child. This syncretism, as Jacques Vandier (translator of the Jumilhac papyrus) himself notes, is not surprising in the Ptolemaic period and, in any case, it is very revealing of the attitude of the Egyptian clergy towards the myth, in a way 'taboo', of the Dismemberment of Horus. Anti has obviously been substituted for Horus in order to 'unload' the latter.[296]”*.

In Egyptian funerary texts, Anti represents a falcon invested in the surveillance of the funeral boat. It can be found, for example, in the form of a perched falcon or simply in a crescent-shaped funeral boat. He is at the same time the ferryman of souls, the boatman and a mortuary agent often represented above an object or a funeral scene. Its name is reminiscent of the Sumerian AN-TI “high support” or AN-TA “above”.

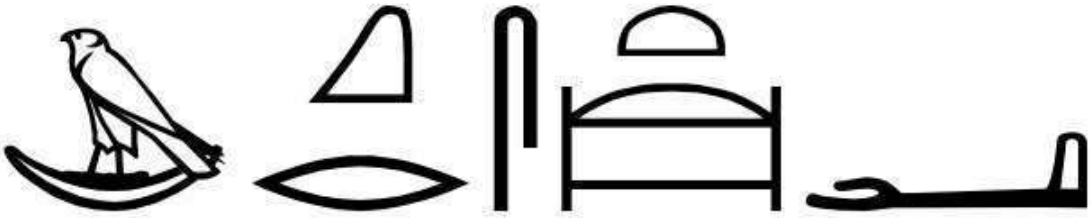
Anti

The Egyptian term Anti also evokes myrrh used for mummification, but that is not its real name. Etymologically, Anti instead expresses “a claw”, which is why the name of this god usually translates as “the claw”. His dangerous and sharp claws made him a formidable adversary whom one should not approach. Anti, the falcon often confused with Horus, thus formed the perfect scapegoat or shady scapegoat on whom one could report the crime!

Its name recalls the Latin term Ante (“before”, “before”) which marks the anteriority of a person or an action, word coming from the Greek Anti (“instead of”, “against”). This last term rather forms an “opposite” or an “opposite”, it is also found in Sanskrit with a similar meaning. Interesting to note that the anti god (“instead of”) can also substitute for someone; this is exactly its role in the story that concerns us!

If we add Anti to the Egyptian term Krst (“funeral”, "burial"), already mentioned in several of my previous works, we obtain the name of the god and his function, that of protecting the dead to lead him to his final destination: the grave.

Anti Kirist (“the burial claw”), substituted to the Son of God during the Passion and Resurrection of Horus



So, the Egyptian priests knew perfectly well this story of Passion of the son of the god Osiris, himself substituted for a certain Anti Kirist, ferryman of the beyond, responsible for the burial of the deceased, and his potential metamorphosis. and resurrection.

If the Templars had heard this incredible story – and it happened, we will demonstrate it at the end of the book – they must have grasped the full value of this Antichrist, of this Son of God, who died and rose long before Jesus! We can imagine the mental upheaval of such a discovery. We could see here the reason why the Templars spit on the image of Christ on the cross, a fact repeatedly criticized and reported during their trial. We will see at the end of the book (part on the Baphomet) that this process comes from Pharaonic Egypt and stems from a magical ritual designed to heal Horus.

◆◆◆

We find this same idea of substituting the Son of God for torture towards the very beginning of Christianity when some Christians and Gnostics claimed that Jesus had not died on the cross. At that time, there were not four Gospels, but several dozen, probably between 50 and 80, some of which have only come down to us in fragments. Failing to agree on one of them, tradition chooses four despite their differences, and even contradictions, often minimized by the Church. The few surviving documents turned into apocryphal and intertestamentary gospels.

In the apocryphal Gospel of Barnabas, it is Judah who is crucified in place of Jesus... Very quickly, several Gnostic currents began to disseminate this information, traces of which can be found in the early Christian Gnostic Basilides (Alexandria) and that the 'we also find in the Koran. Indeed, Muslims claim exactly the same in sura 4:

> *"[The people of the Scriptures said:] 'We killed the Messiah, Jesus, son of Mary, prophet of God,' while they did not kill him nor crucify him, but have were only victims of an illusion, because even those who then engaged in controversies about him are still reduced, for lack of evidence, to mere conjecture. In reality, they did not kill him.[297]"*
>
> **- The Quran, sura 4, verse 157**

Regarding the crucifixion, Guillaume Dye (Université Libre de

Bruxelles) tells us, the whole distinction *"lies between what the Jews believe about it and what really happened. The whole question is to differentiate between visual perception that the witnesses of the crucifixion had and what really happened. Or between the interpretation of what the Jews made of this episode and what really happened. Assuming the difference is between the visual perception that people have of the scene and what really happened, so necessarily, we have the choice between the look-alike theory or the simulacrum theory! 'It appeared to them that way'… According to a Muslim tradition, reported by the Christian John of Damascus (676-749), secretary of the Umayyad power in Syria, it would be the shadow of Jesus who was crucified.[298]"*

6. The Dismemberment of Horus and his Resurrection thanks to the Grail Bearer

The story of the Passion and Resurrection of Horus is not limited to a hermetic narrative mentioned in a few rare papyri, but it was already at the very beginning of the Egyptian royal epic engraved on the walls of the pyramids of Saqqara. Only initiated priests knew how to interpret these obscure formulas intended for deceased kings, true images of Horus risen from the dead:

> *"So, go up to the Eye of Ra, until that name which is yours which the gods created for Horus of the Duat, for Horus whom they destroyed, for Horus whom they slaughtered, for Horus whom they straightened out!"*
>
> **- Texts of the Pyramid of Pepy I, 612: 1734a-1734c**

Following the murder of his mother, Horus finds himself condemned by the gods. The Chester Beatty papyrus indicates the sentence in line 1 of his chapter 10: *"Quick, let us inflict severe punishment on him!"*. The story continues with the search for Horus and its discovery by Nephthys. She finds the hero totally blinded by the power of Seth – by this Sethian force of destruction whose harmful effect made Horus topple (fall!) into an unprecedented animality. We detailed it, Nephthys healed Horus, but strangely, the episode ends dead in the Chester Beatty papyrus, without any other explanation... Plutarch, initiated by Egyptian priests, reports a few allusions to the Passion of Horus in two of his works:

> *"When, to avenge his father, Horus had killed his mother, one of the oldest gods judged that it was necessary to leave her blood and her marrow, but to remove the fat and the flesh, because these had been formed in his mother's womb, while these were from his father by generation."*
>
> **- Plutarch, libidine and aegritudine, 6**

> *"This is what in their mythology the Egyptians make us understand in the form of a riddle, when they say that after the condemnation of Horus, his spirit and his blood were given to his father, his flesh and his fat to his mother."*
>
> **- Plutarch, from animae procreatione in Timaeo, 27**

All this remained quite enigmatic… Fortunately, the episode of the Passion and Resurrection of Anti / Horus is very clearly related in chapters 12 and 13 of the Jumilhac papyrus whose content seems to follow the Chester Beatty papyrus. The document translated by Jacques Vandier remains the most complete known to date, although it is deliberately hermetic. The beginning of this excerpt begins by designating “someone” whom we know to be Anti as mentioned in the same text a few lines before. Here is the passage in question:

> *“Someone (Anti) came to commit, in the name of Aphroditopolis[299], this crime, which took place in the temple of Hathor, lady of Mefkat (turquoise). Ra and the Ennead, after learning it, felt anger and indignation at the highest point. And Ra said to the Ennead: 'As for his flesh and his skin, his mother created them with her milk; as for his bones, they exist thanks to his father's semen. Also, let his skin and flesh be removed from him, his bones remaining in his possession. ' And we did the same in the name of Djuf[300]. Also gold is abhorred in the name of Djuf, because gold is his flesh and silver is his bones. (…) So [Ra] walked towards the nome of Dunâuy[301], with the gods in his retinue, Thoth being at their head, his skin being with him. Hezat's heart was happy because of her. She made, again spurt her milk for him. (cf. Anti), in order to renew his birth, and she made the milk rise to the end of her breasts, and she directed them towards her skin in this place by making the milk flow there. She made, in this place, an ointment. in its cup and, thanks to it, her skin and her flesh were healed. (...) As for this column[302] thanks to which it is raised, it is a bucket with its stick and they are used to make remedies to heal Her body. She was erected in the presence of Osiris, in that place; she was established there, and she will never depart from him, replacing her son Horus. [Horus] was there, in good health, his flesh. being, again, strengthened for him, and his form having been brought into the world again. His mother, Isis, looked at him as a young child, having renewed his birth in this name. And all the ceremonies prescribed in the Mammisi were celebrated in his honor. And Uadjet existed under the name of Isis in the name of Dunâuy where she remained with her son Horus; all the ceremonies prescribed in the Mammisi were celebrated in his honor on the first day of the second winter month until this day.”*

Papyrus Jumilhac, 12: 23-26 / 13: 1-10

We will not go into the interchangeability of the Anti / Horus and Hezat / Hathor characters. At first glance, the kind of punishment adopted to chastise Horus does not seem very understandable. The Egyptians thought that the bones formed kinds of reservoirs where the seed was created, an idea expressed on the walls of the temple of Hibis (Oasis of Khargeh), in Edfu, Philae, Dendérah and Esna. This concept is similar among ancient Greek philosophers and physicians such as Hippo of Samos, Hippocrates or Alcméon of Crotone[303].

Concretely, the idea would be that the flesh would flow from the mother and the bones from the paternal semen. This notion would come from Africa through peoples such as the Vendas, the Heroes, the Congolese and the Achantis – a thought drawing its origin from the African pastors of Prehistory. It is therefore based on the physiological notion that the child receives its flesh and blood from its mother and its bones and organs from its father[304].

The very identity of Anti / Horus is placed in a nebride. In ancient Egypt, nebrides were wineskins made from animal remains used to wrap the scattered limbs of a dead person before his embalming; Osiris was the first to have known this practice. The nebrides of the pictorial representations are found near the deceased during the Mystery ceremonies where the restoration of the body of the deceased takes place in its perfect completion. Horus is put into stasis in a container intended to create an incubation effect, where the individual will experience a reconstruction of his being while getting rid of his old skin.

Hieroglyphics to name Imy-Ut (the nebrid), litt. “what is in the place of embalming”.

In Egypt, the most common animal used to make a nebrid is a panther. Remember that the Sallier papyrus compares Horus to a panther, when he leaps at his mother to kill her. The panther's skin evoked a second birth. It also served as a garment for Horus' brother, Anubis, the god of the dead.

In clearer terms, and this is suggested in the text (**13**: 7), the purpose of ritual death is to help Horus regain his true nature, that of Osiris! The only person able to achieve the miracle is, once again, Nephthys, who endorses Isis-Hathor identity (or Hezat goddess at the beginning of the previous excerpt). This key role attributed to Nephthys, goddess of Love and Wisdom, is still found in the Texts of the Pyramids:

> *"If Nephthys gathered for you your members in this name which is hers of Seshat (goddess of Wisdom), "Mistress of the builders", it is because she restored them to health for you*[305]*! That's her who transported them to Heaven and gathered you in her Coffin name! If you are pulled up by her, it is in her Tomb name."*
>
> **- Texts of the Pyramids of Pepy I and Teti, 364: 616a-616f**

In the past, Isis reconstructed Osiris' body of to give birth to Horus. Here, the reverse operation seems to take place: Nephthys starts from Anti's dismembered body to reform the true Horus to the Osirian nature. It is a ritual of inversion of time and space where dying is equivalent to rebirth. It is a true alchemical operation, a rise from the abysses to the heart of Creation, active focus of the Light of the Origins.

In alchemy, dismemberment corresponds to dissolution, known as the *Solve* stage before the return stage, the *Coagula*. The stage of stasis corresponding to the moment when the material of the *Great Work* is in the black state (putrefaction). In Egyptian alchemy, this is the phase when the Sun has descended to its lowest point before rising to the Light; this stage is called *Ra'af* (Black Sun) which corresponds to one of the epithets of Horus before his rebirth as a Phoenix.

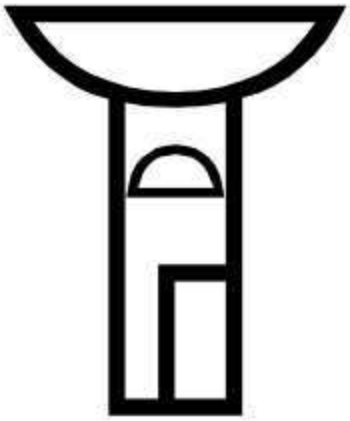
The presence of gold and silver in the text, in the form of "silver flesh and gold bones" (Jumilhac, line 1 of chapter 13), also raises allusions in connection with operative alchemy. Moreover, the principles of flesh (female) and bone (male) are confirmed in alchemy where silver represents the symbol of the Moon (philosophical mercury) whose principle is feminine

and volatile. In alchemy, the principles of gold and silver are used as a ferment in the athanor to obtain the philosopher's stone. This is exactly what the Jumilhac papyrus tells us!

As we have seen, Nephthys has the alchemical cup, the Grail cup, at the top of his head. Moreover, the Jumilhac papyrus admirably explains the purpose of the signs of the Temple (the column) and of the cup (the cup), both forming a symbolic tower or an altar where the Sacred Fire burns. The text states:

> *"She made, in this place, an ointment in her cup and, thanks to it, her skin and her flesh were healed. (...) As for this column thanks to which she is raised, it is a cup with its stick and they are used to make remedies to heal (the) body."*
>
> **- Papyrus Jumilhac, 13: 5-7**

Symbol on the head of Nephthys consisting of the Temple and the cup. The whole forms a schematic tower or an altar where the Sacred Fire burns.



This symbol is now much more understandable, is meaning illuminates us, if we look at it in the perspective of the aforementioned events regarding hermeticism and operative alchemy. The process in question relates how to *"obtain the elixir of immortality, in which the tower represents the athanor where the consumption of the alchemical 'black crow' and the return to the 'white earth' or pure earth takes place*[306]*"* … While discussing with Tau Eléazar, he revealed to me that in operative and secret Freemasonry, the symbol of the Tower also represents the place where the initiate can hide, protect himself from any external attack. This is where he regains his strength before going out into the Light.

To me, the Jumilhac papyrus is the only Egyptian text which explains very clearly the usefulness of this mysterious object on Nephthyss head: it has the ability of treating ailments! Nephthys is fully responsible for the resurrection of Horus as she was previously responsible for the healing of his blindness. In both episodes, she uses milk. Regarding the eyes, the Jumilhac papyrus says that it is a gazelle's milk, the ultimate Christ-like animal, from the deer and doe family.

Numerous pieces of art from the first Christian millennium show us the stag and doe placed on either side of the Fountain of Life. We even find this kind of representation in the early Church of Bir-Ftuha, near Carthage, in the form of a mosaic showing the two animals drinking from the four rivers of a mound, whose common source is surmounted by a large Eucharistic chalice filled with blood[307].

Milk is the emblem of the Eucharist. The priests of the time of the early Church adopted it as sacramental material, thus celebrating the Holy Mysteries with bread and more or less coagulated milk. In the Middle Ages, milk not only represented Christian doctrine, but also Knowledge, in the general sense of the term. This is why certain female figures of this period personify the sciences of the seven liberal arts of the Trivium (grammar, rhetoric and dialectics) and of the Quadrium (arithmetic, music, geometry and astronomy); these women, therefore, all carry swollen breasts ready to pour out their Knowledge[308] and Wisdom. Many figures of Inanna-Ištar present her as a goddess offering her bare breasts. This discovery allows us today to understand this symbolism which is not necessarily sexual.

44. Figure of Inanna-Ištar discovered in Susa and dating between 1300 and 1100 BC. J.-C.

Inanna-Ištar embodies fertility and renewal. Her swollen breasts pour out Knowledge...

In addition, the presence of milk in this story is once again the symbolism of alchemy where the raw material arrived at the stage of *rebis* (mixture of the two works: double state called “hermaphrodite”) at the very heart of the philosophical egg (the nebrid), is found combined with a solution called “virgin milk” (the philosophical mercury obtained with “the dew of May”). This amalgamated set is called the “king's bath” and will remain at rest to obtain the philosopher's stone. As we can see, nothing has been left by chance in the story of Horus' dismemberment and his resurrection.

The author, Gérard de Sorval, says about the transmutation of the Fire of the Spirit that the wife or the bride of *the Song of Songs* so appreciated by Saint Bernard, the famous writer of the rule of the Order of the Templars, “*is the Shekhina from below with which man must unite spiritually in order to find the primordial androgynate of the ‘Adamic couple’: a recomposed totality of the two cosmic polarities which alone allows reintegration into Binah, the return to the Mother, the Divine Sophia, which realizes the deliverance of created forms, the passage beyond forms into the eternal generating principle thereof.* [309]”.

◆◆◆

In chapter 20 of the Gospel of Saint John, it is Mary Magdalene herself who discovers the resurrection of Jesus Christ. The Bible did not want to make it the instrument of its rebirth, but it remains the first to witness the resurrection and who warn the apostles about this miracle.

Mary Magdalene is also the bearer of the anointing. Many see in her Mary of Bethany who poured out “the precious anointing” on the head and feet of Jesus (Mt 26: 7; Mk 14: 3; John 12: 3) and made him an "anointed", Egyptian term pronouncing Yshu (Jesus!). Once again, biblical history plays on us with its eternal puns and semantic shifts. Bit-Ani means two very different things in Egyptian:

Bit-Ani “the one who creates the wonder and who brings”. Bit is an epithet for Hathor as a prodigy maker.

Bit-Ani “bring or carry the vase”

Indeed, Hathor-Nephthys is the Beloved who brings and transmits the contents of her cup (or vessel), thus creating the wonder of mystical fusion with the divine. But this knowledge of the divine and of oneself is only possible after the ritual dismemberment or the dissolution of the follower. As the great initiates specify, it is a question of “polishing the stone”, of perfecting oneself to “erase” its impurities, its vices or its prejudices in order to be “washed” of any defect. Once again, the Egyptian language offers us a precise term to evoke the improvement of its stone, worthy of an alchemical process:

Garâal “the stone of Light which makes one ascend”[310]

We can concretely recall the following facts. Horus, holder of absolute powers (the very definition of the word Marduk in Sumerian) normally embodies the balance of divine forces, but his connection with his own mother breaks the harmony of the World. To be forgiven for his crime – failure or voluntary murder – the fallen hero will begin a mystical quest for renunciation where he will have to face the life-death dilemma to understand the temporal notion of the beginning and the end. The Egyptian concept of the Grail therefore requires the hero to reconquer the Primordial State of the Beginning by destroying his personality.

The only one able of raising this fallen king is the Bearer of the Grail, the holy inspirer able to illuminate him with her Love. Nephthys holds the cup of the Baptism of the Spirit and of Fire, she alone can transform the chosen one and raise him towards the divine to bring him back the lost kingship. She is the Flaming Star (the planet Venus that she shares with Horus, like her equivalent, Inanna-Ištar), the only initiator able to light the way in the darkness and transform the violent warrior into a solar hero. All Grail episodes tell this same story! The talented Jean Markale says on this subject: *"The Quest for the Grail is a bloody struggle between the members of a community to appropriate Sovereignty, this Sovereignty being the Woman, the Queen or the Goddess, symbolic image of the almighty Mother of whom we are all sons.*[311]*"*.

In order to complete the notion of the Eastern Grail, which the Templars undoubtedly discovered, we will now resume the continuation of the Babylonian ceremonies of Akitu, at the moment when Bel-Marduk must undergo the ultimate test of the Passion and the Resurrection… As we will see, the fascination of the Templars for the "pagan" goddess Isis-Hathor created a powerful attraction that federates harmony and bond to be recovered between mankind and the divine, thus allowing the eternal couple to unite in the flame of the Holy Spirit.

3 Passion and Resurrection of Bel-Marduk, Son of God

Several chapters before, we had left the Akitu festivities at the end of the third day, when we had just learned of the crime committed by Bel-Marduk accompanied by his troop of warriors:

> *“[…] They killed Anu's daughter […]”*
> **- BM 134503, line, 31**

This enigmatic line directed this investigation towards unusual paths thanks to the discovery of the Sumerian tablet G.1.2.b.1725, which seems to reproduce the death of a celestial women, identified as Isis-Hathor. The Babylonian version of the Passion and Resurrection of the Son of God is extremely important as it provides details of the initiatory death of the Mesopotamian Christ.

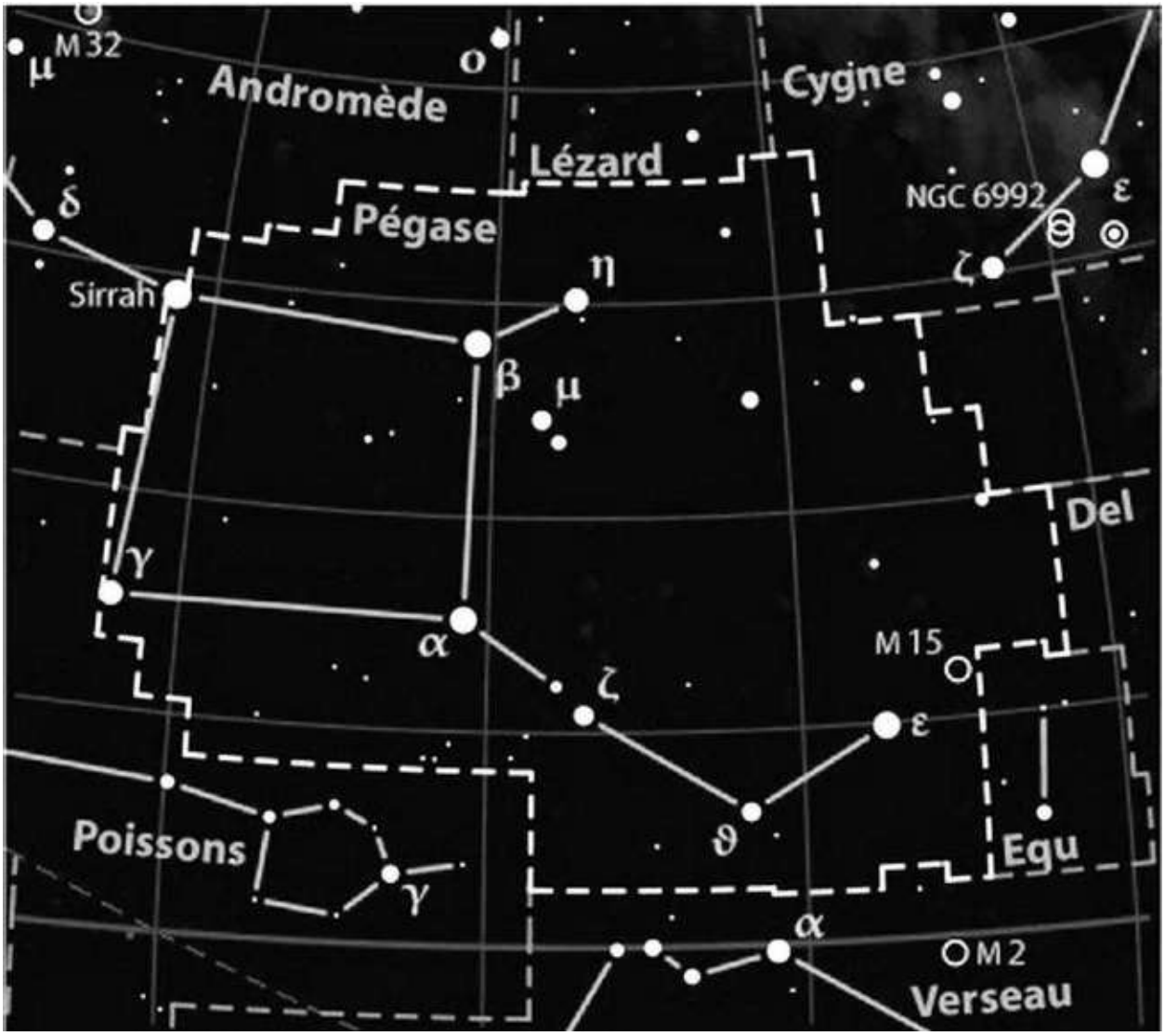
While the Egyptian interpretation explains to us that it is an alchemical ritual, the test of Bel-Marduk confirms this idea to us. But some of its details can also be found as elements part of the Freemasonry’s third grade passage.

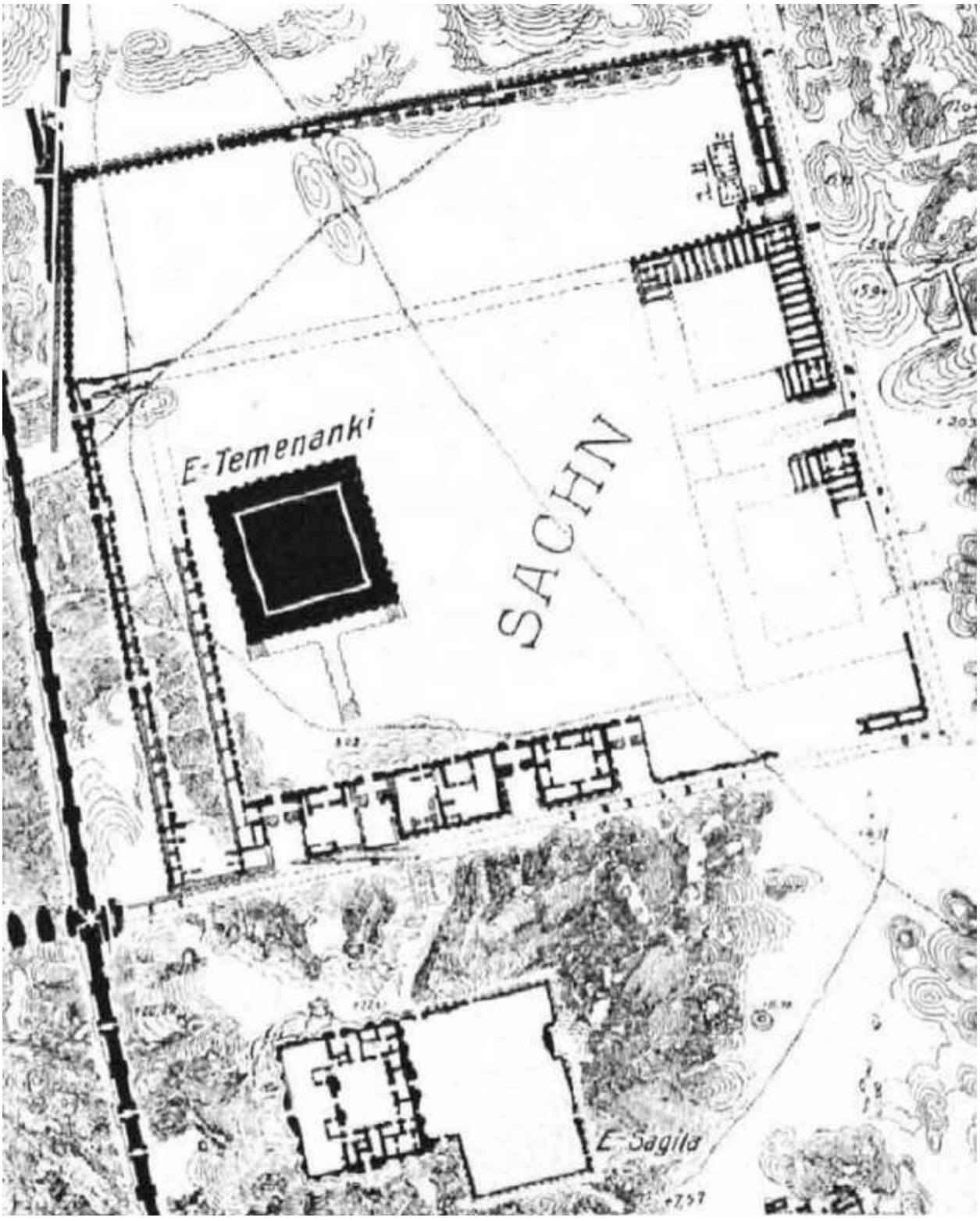
1. Šarpanitu, Carrier of GAR-A-AL and the two Ištar, pillars of the Temple

Day Four: Secret ceremonies begin around four hours before dawn in the Esğìl of Marduk. The heliacal rising of the constellation Ikû (the square of Pegasus) marks the true beginning of the cycle of Death and Resurrection of Bel-Marduk. The heliacal rise of the beta star of Pegasus coincided with the winter solstice around 4000 BC. AD, date to which I think the death of Isis would correspond. Specialists like Van der Toom[312] believe that the constellation should align with Esagìl and that this temple formed an earthly replica of the constellation.

Indeed, if we carefully observe the plan of the complex of the ziggurat of Babylon (Tower of Babel), we obtain a fairly close representation of the square of Pegasus and its surroundings.

45 and 46. The ancient Babylonians saw the southern district of Babylon as a representation of the constellation Ikû (Pegasus) which would have arisen from the beheading of the Mother Goddess...


M32
μ
Andromède
ο
Cygne
Lézard
δ
Pégase
NGC 6992
ε
ζ
Sirrah
η
β
μ
Del
γ
α
M15
ζ
ε
ϑ
Poissons
γ
Egu
α
M2
Verseau


E-Temenanki
SACHIN
E-Sagila

Pegasus would be born from the meeting of the blood of the severed head of Medusa and the sea water. Medusa, whose Greek name Medo expresses the fact of “to command and to reign”, figured an ancient sovereign goddess, more simply the Goddess-Mother archetype herself. Medusa and its detachment make their first appearance in the Greek poet Hesiod in his theogony (8th century BC). But, as we have seen, the history of the beheading of the Mother Goddess dates at least from the texts of the Pyramids of Egypt. Pegasus represents the dead Sun, the Black Sun, in stasis before its rise from the abysses towards the Light. In symbolism and astrology, the Black Sun is the tortured, ready to sacrifice himself to obtain enlightenment. Everything we have just discovered in the Egyptian version is confirmed here.

◆◆◆

On this fourth day of the Akitu festivity, the people are watching the comings and goings of the officiants, a prelude to the beginning of several important prayers. The high priest Urigallû raises his hand and asks for the high cult statues of Bel-Marduk and his companion Šarpanitu. The high priest implores Bel-Marduk – the Babylonian Lucifer – the God of Light, to stand firm and not to bring down Babylon. Here is an excerpt spread over two documents:

> *“Lord, most powerful of Watchers[313], highest of gods, lord of regions, king of gods, Marduk… who holds kingship, (who) possesses sovereignty, Shining Light residing in Éudul.[314]”*
>
> **- DT 114, I, lines 4 to 13**

> *“[You] who assembles the Sky, who heaps up the Earth, who measures the waters of the sea, who puts (the fields) in culture, (you) who inhabit the Éudul, sublime Marduk, who fixes the Fates of all the gods, who gives the holy scepter of the king who fears (you); I am the Urigallû of the Ékura, who blesses you. For your city, Babel, be indulgent. Have mercy on Esağìl, your temple! Lord of the Great Gods, let the Light shine at your word, before your children of Babel.”*
>
> **- DT 109, I, lines 2 to 10**

In DT 15 and DT 114, the texts qualify Marduk as *Igigi*, a term that I translate as “Watchman”. The Akkadian origin of this word is uncertain, but its decomposition into Sumerian gives IGI-GI “observe and gaze” or “stare firmly” or “steadfastly gaze”. The equivalent of Igigi in Sumerian is NUN-GAL which is translated as “High Princes”. These are the Great Watch Princes who descended on Earth and whom Marduk's father, Enki-Éa, was responsible for. They form the famous Watchmen of the Bible and apocryphal texts[315]. In Egypt, these types of Watchers are divided into several clans (or Followers); mainly that of Osiris (Enki-Éa) and the clan of Horus (Marduk). Let us simply note here that Bel-Marduk directs the Watchers, as he does in Egyptian literature under the name of Horus. The Egyptian Watchers are furthermore subdivided into several clans, for example Adinu (enlightened) or Urshu (lookouts).

The Akitu ceremony continues. The high priest faces the statue of Šarpanitu, Mistress of Babylon. Once again, and it is a habit among the gods of our traditions, this name forms a title and in no way a proper name as many researchers consider. Šarpanitu is the main goddess of Babylon and she shares this function with Inanna-Ištar. Some Assyriologists translate this name into “that of Sarpan”, a town or village not located. Others translate it as “shiny as silver[316]”, to mark her regular relationship with a shining star, a title she still has in common with Inanna-Ištar. I see rather a clear Sumerian influence with SAR-PAN-ITU “which directs the crescent moon” or ŠAR-PAN-ITU “which deploys the crescent moon in abundance” or even $ŠAR_8$-PAN-ITU “which reveals the Crescent moon”. The Moon evokes the power of the woman and her monthly cycle allowing her to procreate. For example, we can refer to the different representations of Inanna-Ištar where we see her with a gray crescent Moon on her head in the shape of horns, a distinctive sign of Hathor.

47. Ištar, symbolizes the Moon and silver. Its title Šarpanitu evokes alchemical silver which manifests itself through its metallic horns. Inanna-Ištar will have to merge with the king, symbol of gold; her nudity presents her as a royal prostitute. In alchemy, the principles of gold and silver are used as a ferment in the athanor to obtain the philosopher's stone. Louvre Museum, AO 20127

We thus understand the full importance of the divine title “Šarpanitu” attributed to the king's concubine, a veritable sacred hierodule, the only one able of bringing balance to the world by communicating his kingship to the hero. The title Šarpanitu seemed to be shared initially between the virgin Inanna-Ištar (Nephtys) – considered in many texts as Tappattu, rival wife and mistress[317] of Marduk (Horus) – and the official wife of the hero, called Belit (the Lady), aka Isis. The two female entities are the object of jealousy in the texts of the first millennium BC. Ištar often bears the name of Qinîtu (concubine) which can be compared to Qenû (being jealous). As we can see, the rivalry between Isis and Nephthys is also found in the texts on clay where both frequent Marduk simultaneously. Due to Isis' sudden death, they ended up mixing together to form one goddess.

A hymn to Šarpanitu, for the use of the king in the Bit Rimkî (bathhouse) ritual, confirms this amalgamation between Ištar and Šarpanitu. It is said: *“Very hi[gh], eminent, the highest of the goddesses, [Queen] of the Ištars, the greatest of the Watchers, Šarpanitu, sovereign of the gods, the most honored of [the Akitu], [Epou] se of Mardukù, the violent son of Ninšikû (Enki-Éa)….* [318]*”*.

◆◆◆

The Akkadian tablet VAT 8917 (1st millennium BC), taken from divine chronicles, provides us with some important information on the two complementary and sometimes rival goddesses. The tone is set from its first line: Pirišti ilâni rabûti: *“The Secret of the Great Gods”*. In lines 19 to 22, we can read:

> *“Ištar of Nineveh is 'Word of Life'*[319]*; she is Bel's nurse. She has [four eyes] and four ears. Her upper parts form Bel, and her lower parts form Ninlíl (Lady of the Breath). The Lady of Arbêla is Bel's mother.”*
>
> **- VAT 8917, lines 19 to 22**

In another tablet (K 1290), dedicated to King Ashurbanipal, it is explained how Ištar of Nineveh and Ištar of Arbêla came to collaborate jointly to help the king during his reign. The text opens by urging listeners to glorify the Lady of Nineveh and to magnify the Lady of Arbêla “unmatched among the gods”. The praises employed in the text use feminine plural

pronominal suffixes. The grammar, in its plural feminine form, makes it clear that these are two separate goddesses, each named Ištar[320].

The name Ištar evokes a star in the Sky, more specifically the planet Venus. Its ideogram IŠ merges with An (sky, high) and TAR with MÙŠ or MÚŠ (appearance, splendor, diadem), the latter reproducing the cuneiform Inanna. “Splendor of Heaven” or “high diadem” well figure Venus, the Star of the Morning. Subsequently, Akkadian incorporated the term Ištaru in its vocabulary to name any type of goddess. As for the word Inanna, we find it in the Sumerian INNIN-É which translates as “goddess of the Temple”. Do you remember that Nebet-Hut (Nephthys) translates into “Mistress of the Temple”? What a contentement to cross-check so much information...

The Akkadian word Arbêla would seem to designate an ancient Assyrian city, today Erbi in Iraqi Kurdistan. However, this word remains untranslatable in this language. Once again, we must see a Sumerian origin in the form ÁR (glorify, fame) or AR (shining, enlighten) + BEL / BIL (fire) + Á (power, might). We get ÁR-BEL-Á “glorifying the power of fire” or AR-BEL-Á “the power of brilliant fire”. In Egypt, the goddess Bat, protective form of Hathor, represents the Sacred Fire of the dwelling and the temple.

The Akkadian Arbêla correspondence gives LIMMU-DIĞIR “Quadrilogy of the gods” in Sumerian. Why four? The association of the two Ištar brings: four eyes, four ears (cf. see above: VAT tablet 8917, lines 19 and 20), four arms and legs, four hands and feet. In Egypt, only the goddess Hathor is distinguished from other deities by dividing into two goddesses: Isis and Nephthys. Both form both the mother and the nurse of Horus, therefore of the king, as are precisely Ištar of Nineveh and Ištar of Arbela in Babylonia.

The so-called “hathoric” pillars, supporting certain Egyptian temples, present the four aspects of the goddess Hathor. These four faces point to the four directions (cardinal points) of the domain of Hathor – sovereign of the four corners of Heaven – that is to say of the Universe. The four corners of Heaven are found on the four faces of the pillar of Hathor.

These four faces also represent the four successive aspects of the goddess in animal form:

1- the lioness, killer of the enemies of the Sun

2- the cow, goddess of rebirth and Love

3- the cat, protector of homes and royal nurse

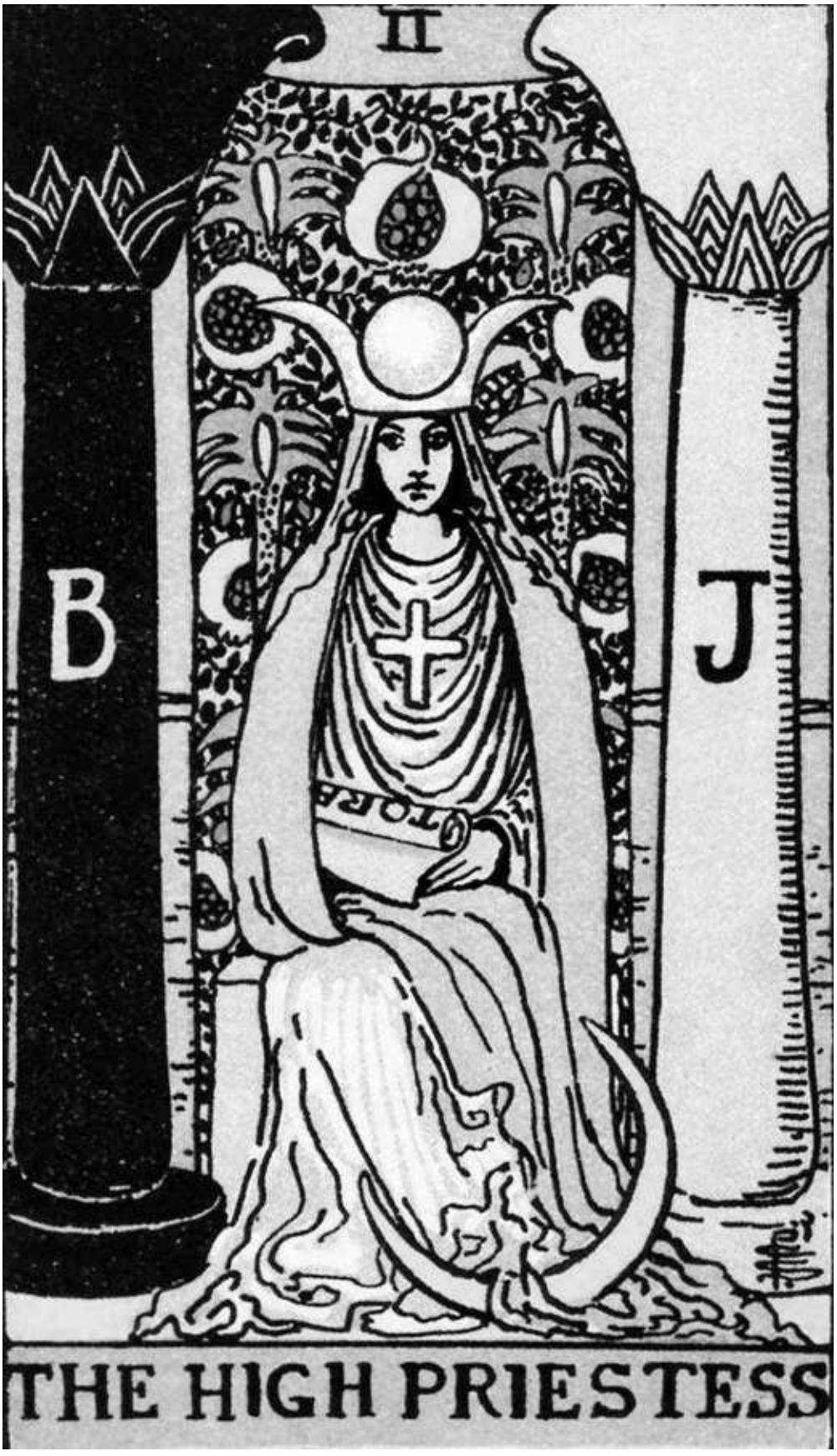
4- the royal cobra, embodiment of youth and beauty, located on the forehead of the royal crown of the Egyptian kings (the 3rd Eye)

48. Pillar of Hathor. The goddess Hathor mixes the different aspects shared by Isis and Nephthys, true pillars of Egyptian royalty. Note that Hathor emerges from a blue water lily (or lotus), a subject which will be discussed a little below.

The two divine sisters, Isis and Nephthys, very clearly represent the two columns of the Sacred Temple. In the funeral texts, they also embody the two celestial pillars or poles, the two mooring stakes of Heaven on which the deceased king can hold himself in order not to get lost in nothingness and thus access the Light. Isis symbolizes Sothis (Sirius) and Nephthys, Venus. Both also represent the two columns lifting the rising Sun, as well as the two mountains which give birth to the new Sun Horus. As such, they form two Trees of Life.

They can also be seen in the two Pillars of Hercules which open the passage to Egyptian Atlantis, a subject dealt with in a previous study (see *The Last March of the Gods*). The notion of the pillars of the Temple seems important in Freemasonry, particularly with the two columns *Jachin* and *Boaz* of the Temple of Solomon. They are even found in the Tarot deck framing the card n ° 2, called “the High Priestess”. In the game re-adapted by the occultist Arthur Edward Waite (1857-1942), this blade, representing Knowledge, Spirituality and Knowledge, is represented by "The High Priestress" (the Hierophant) with the Hathor’s horns on head. So, I asked Tau Eléazar what he could tell us about the importance of the two pillars in Freemasonry.

49. The High Priestess (the Hierophant), second card of the Tarot de Waite, represents Knowledge, Spirituality and Knowledge, in the form of a High Priestess surmounted by the horns of Hathor and the Sun. The two columns of the Temple of Solomon frame the figure.


II
B
J
THE HIGH PRIESTESS

A.P .: In a previous investigation on Atlantis and, here, on the Temple of Solomon (or simply the Egyptian shrines in general), two columns frame the entrance doors to the aquatic domain and to the famous Temple in Jerusalem. The symbolism of the two columns seems very important in Freemasonry, can you tell us where it would come from and what it represents exactly?

T.E .: “You are certainly talking about the columns of the Temple: Jachin and Boaz. Another point that divides. The United Grand Lodge of England and the Scottish Rite place Jachin to the right and Boaz to the left of the entrance to the Temple; while the French Rite reverses their place, perhaps in its permanent concern to differentiate itself from the English!

A couple of columns have always marked the access to another space. As example the Pillars of Hercules defined the space of the real, physical world of the living, in relation to the unknown reality of the post-mortem world, the hereafter, the Mystery. Columns have always marked this fictitious line that we call the “limit” and beyond which we must be able to cope with a state different from the one we come from. The columns contain the meaning of the test.

The Pillars of Hercules guard the passage into the Unknown.

According to Plato's version, beyond the columns lay the lost kingdom of Atlantis, placing it in the realm of the unknown, on “the other side”. Symbolically, going beyond the Pillars of Hercules can mean leaving the impurity of the material world to access the higher realm of enlightenment.

It is the same for Masonic columns, but it depends on which obedience you belong to. You may have heard of “operative” lodges and “speculative” lodges. The first “tenue” (meetings) took place at the foot of the cathedrals, in small lean-tos. It was the place where stonemasons, cabinet makers and other trades gathered to talk about building secrets. It was indeed difficult to speak in public about the piece of wood that had been cut on a full moon evening during the period of rising sap, for good resistance over time, an essential condition for the construction of the building. It was also difficult to say in public that the “cut” stone had to be placed in the arrangement of the wall in the same direction as that of the stream or the vein in which the stone had been “drawn”, in order

to conserve its physical “*energy*”. Indeed, any serious geobiologist will tell you that the stones of a wall pile up in the direction positive pole and negative pole of each stone, like magnets, and any surveyor will tell you that there is a golden number, a Divine rule, by adding or dividing proportions.

Back in the days when witches were burnt for less than this ideas and speeches, talking about the energy of stones could get you to the stake, that's what lodges were created for, so you could speak quietly.

The speculatives were the men of knowledge, the tradesmen. The Operative Mason is a Mason by trade, it was during the 17th century that the lodges of Operative Masons began to accept people who were not of the trade, who were called speculative. Speculative, definition: One who engages in abstract, theoretical research. We can therefore say that operative Masonry, men of knowledge, has become Masonry of theoretical men. I let you meditate on the difference...

Quote: *“Theory is when you know everything and nothing works. Practice is when everything works and no one knows why.”*

Let’s come back to the columns of the temple, but we must first know what the temple represents. The Temple is erected to receive God. To get there, you have to climb the steps, which bring you to the esplanade, or square. There are two columns to the left and to the right of the temple gate. When you find the key to the door, you enter the interior of the temple.

The symbolism is as follows (shortened). The Temple is the symbol of Man. Man wanders through life in search of his ideal of life, he seeks his own temple, his inner temple. For this he must climb the steps, called the steps of the elevation. By climbing these steps, therefore, the man rises. It rises until it reaches the square. The square is often symbolized as a checkerboard, made up of equal black and white squares, in equal number. This checkerboard represents the balance of shadow and light, white and black, understand good and evil. When Man has succeeded in creating balance in him, he is no longer a layman, he will only have to pass between the two columns Jachin (which means “he establishes”, and Boaz, which means “strength in him”). Man, once he has established strength in him, passing between Jachin and Boaz, who represent the passage, only has to enter the temple to welcome God there.

It only remains for me to clarify that all the obediences will not agree with what I have just said.

Indeed, each obedience has its own vision. There are mystical obediences and more “intellectual”, more down to earth obediences, and that is all very well, everyone being free to think as they see fit. It is not what you think that divides, because if you let everyone think freely, there are never any problems. What divides is when one thinks he's right, and the other is wrong. What divides people is when one thinks he knows better than the other. What divides people is when you look at the other and want to teach them something, instead of looking at the other and want to learn from them.”

◆◆◆

Let us return to the ceremonies of the fourth day of Akitu. The priests invoke Šarpanitu, image of the crescent moon and the brightest star in Heaven, namely Venus, which she personifies with the king. Bel-Marduk is on the ground, fallen like Lucifer. Powerless and captive of the other gods, he finds himself at the mercy of the final judgment, but also of the authority of Lady of Babylon, the only one able to bring him back to life: to take his hand, to raise him up and to bring him out this hell in which he is plunged. The texts associated with the rites of Akitu are very clear on this subject:

“She is powerful, she is a goddess, she is the highest of goddesses, Šarpanitu, the most brilliant of stars, who inhabits the Eudul, the […] of the goddesses, clothed in Light, who assembles Heaven, who heaps up the earth, Šarpanitu whose station is high; she shines Beltia, she is sublime and very high, among the goddesses there is none like her; (she is the one) who accuses and intercedes, who slays the rich and straightens the humble, who overthrows the enemy, he who does not fear his divinity, (she) who saves the captive, takes the hand of the one who has fallen. [+] Of the servant who blesses you, have mercy. In need and sorrow, grab his hand. In sickness and suffering, give him life…”

- DT 109, I, lines 12 to 23 + DT 114, II, lines 4 to 6

Šarpanitu-Ištar is the Virgin, bearer of the Grail. Not the chaste woman who knows nothing about the mysteries of the flesh, rather the “free

woma,", without attachment, in whom is found the life that she can at any time reveal and transmit; it embodies the original state of purity. She carries the divine image of the Mother Goddess who dispenses her benefits to the chosen one. Among the Sumerians, this image is GAR-A-AL, literally "the image that restores power". Thanks to this Grail carrier, the hero will awaken his consciousness and become the celestial agent committed to the Source of all things.

Like Nephthys, Šarpanitu-Ištar possesses the gift of healing. Only she can reach out to the fallen king. A formula of the Texts of the Pyramids expresses the same idea where the notion of royalty transmitted by Nephthys is not in doubt. The extract in question demonstrates the absolute right to Nephthys to offer his hand to the only elected official of his choice. Beware of those who refuse this offer, there are many contenders for the royal title. The children of Horus embody potential future kings:

> *"King, take the arm of Nephthys then. Prevent her from presenting it to [the children of Horus]."*
>
> **- Texts of the Pyramid of Pepy 1st, 71^{E}: 49f**

After a short meal in the evening, the streets fill up again. The people, intoxicated with a mystical faith, crowd into the temples to get the best possible view. Each new year shared an essential element with the first divine era when the World was created. The large courtyard fills up quickly, everyone wishes to be able to observe the high priest reciting the famous Poem of Creation. The goal is to recall the exploits of a certain Marduk – the master of divine Laws – a title granted to a former demiurge[321] during the revolt of the gods against their original Mother Tiamat. But here, the drama concerns another Marduk, much more younger[322]. The latter must take the example of his predecessor in order to restore the lost balance. The Divine Assembly reproaches him with the unforgivable sin of having killed a divine daughter.

The high priest pronounces in front of the statue of Marduk the famous Poem of Creation, the Enûma Eliš. During this story, the tiara of the god Anu and the throne of the god Enlíl are covered. The Jews forcibly exiled to Babylon from -597 observed this annual scene 58 times before their liberation and returned to Judea around 539 BC. They listened to and assimilated the Mesopotamian version of Creation, but also the Passion of the

Son of God, which we find a distorted echo in the New Testament!

We remind readers that Babylonian archeology and records show us that the Jewish exiles, working in Babylonian society, had parallel social and religious structures. They were free, so, it seems that the Judean priests had access to the great library of Babylon. They also discovered other archives like those of Nippur where there were Jewish treasurers, who remained after the exile, who created the first banks in the world. Many Babylonian Jews prospered in Babylonia and in no way wanted to relive Judean poverty and reconnect with its people they presumed to be inferior[323].

Nippur, the city dedicated to the god Enlíl, had a large collection of tablets. Among them were those which I translated for my essay, *Eden*. My previous essay, *The Chaos of Origins*, confirms the anteriority of these documents and attributes to them the value of the originals of the story of the Garden of Eden, the Serpent, the transmission of the Secret of the Gods and the fall of the man! The scribes, responsible for the Old Testament, were formed among the exiles who returned from Babylonia. As I have been able to explain many times in my various studies, only the information inherited from Egypt thanks to Râmose (the historical Moses) – former vizier of Akhenaton – and the documents collected in Babylon, can clearly explain the presence of Egyptian and Mesopotamian elements in the Bible.

2. The Carrier of GAR-A-AL in search of the fallen king; the humiliating trial of the Son of God and two criminals before religious authorities (VAT 9555)

In one of the oldest versions of the Grail, that of Peredur Ab Evrawc (Welsh version of Perceval, taken from an archaic non-Christianized version), the Grail procession features a moaning crowd, in full lamentation. While the versions of the German Wolfram von Eschenbach and the Champagne, Chrétien de Troyes, do not detail the Grail, the Welsh version features two Bearers of the Grail, called “Pucelles”, supporting between them a large dish on which is finds a bloody head...

Jean Markale, an undisputed specialist in the Grail and Celtic mythology, defends the idea that the Perceval version of Chrétien de Troyes and the Welsh version of Peredur, written by an anonymous author, are both contemporary. The careful study of the two accounts, he says, leads to a conclusion already quoted by Joseph Loth, namely that the two authors used a French written source translating or adapting an original into Welsh or Armorican Breton. Chrétien de Troyes made his story “decent” (“courtoise” in French literature) by sacrificing certain archaic aspects such as the severed head, undoubtedly for the decency of the court of Marie de Champagne, unlike the Welsh version where all the harshness of the Celtic mentality is preserved[324].

We now know, thanks to the detailed study of the Egyptian texts on the death of Isis and the Passion of Horus, that Nephthys represents the archaic prototype of the Bearer of the Grail. The discoveries made in the previous chapter have shown us the spread of this same story as far as Babylonia where Inanna-Ištar takes on the same function. Symbolically, Egyptian texts suggest, Nephthys carried Hathor's head on her shoulders as she took on the role of Hathor to replace Isis in her royal duties. The Babylonian texts repeat, once again, the same scenario where the fallen head is found on the neck of the Mistress of Babylon and the blood shed on her own mourning clothes:

> *“[The head] hung on the door jamb of the Mistress of Babylon: it is the fallen head that stood with the criminal. They hung her head on the neck of the Mistress of Babylon [...] The exorcists who go before him recite an incantation. They form his people and will cry out before him.*

[…] The Mistress of Babylon who has black linen on her back and red linen on the front […] [red linen] on the [front] represents the blood of the heart that has been shed."

- VAT 9555, lines 20 and 21 + 27

Should we recall it? The theme of the severed head of Isis – a pretext for all this disorder and the Passion of Marduk – evokes the biblical Golgotha, the famous "Mount of the Skull" where Jesus will be crucified. The skull is precisely one of the great symbols of Mary Magdalene (Nephthys-Ištar) present on a good number of representations, it allowed her, it is said, to meditate on vanities and temptations ...

Fifth day (part 1): The rest was short and the Akitu ritual starts again very early in the morning of the fifth day. Four hours before the end of the night, the Urigallû gets up and washes with the water of the Tigris and the Euphrates contained in large cisterns. Prostrate before the statues of Marduk and his companion, he prays for the destiny of the World. His prayers ascend with the smoke of the censers towards the faces of the two divine statues. The Urigallu first implores Marduk and asks him to calm down by associating him with planets and stars in the Sky. He then addresses Šarpanitu, "*the Merciful Lady, the Lady who is calming, the Lady who is not irritated*[325]". The Mistress of Babylon must keep her calm; as a benevolent companion, she will have to support her lover and raise him from his fall. The Babylonian rite partially reproduces these ancient events, but the early version shows a very different feeling, like panic in Inanna-Ištar:

"'Leave Bel alive! […] Leave (him) alive! Do not kill (him)'! They carry him away. She pursues them: 'My brother, [my] brother! […] [She] who has traveled the city, she is a plaintive woman who circles the city."

- BM 134503, lines 14 and 15 + VAT 9538, line 67

This collection of texts on Marduk's Passion makes no mention of the attempts made by the divine community to try to revive the murdered goddess, as indicated in the Sumerian tablet G.1.2.b.1725 studied above. Line 32 of this Sumerian tablet hinted at serious repercussions within the divine clans: *"[His] soldiers and family, overwhelmed, [experienced] a mighty division."*. A palpable division here too. But the words of the tablets on clay

focus rather on the sanction of the gods. The VAT 9555 tablet goes even further, the situation is serious, Inanna is even imagining the worse:

> *"[She] leaving (looking for him) and going to the cemetery to find him."*
>
> **- VAT 9555, line 11**

Marduk has been taken away from the Sun and from life. During the recitation of the ritual of Babylon, the high priest still compares the goddess Šarpanitu to many planets and stars with incomparable virtues. First on the list is still Venus (Dilbat), "the brightest star". In the mythical version, Marduk is then seized firmly and taken to the place where he is to be questioned:

> *"The Akitu's home he is heading to is the home (which is) on the edge of (the place of) the Crucible. They question him here […] [She] walking the streets, at looking for Marduk (and wondering): 'Where is he kept prisoner'?'"*
>
> **- VAT 9555, lines 7 and 9**

The ordeal is a test whose outcome determines, in the eyes of a court, the guilt of a person, we will come back to this afterward. Unlike the Babylonian variant, the early version of the trial features several characters around Bel-Marduk. Two other prisoners find themselves at his side, ready to undergo divine judgment. This is in accordance with the New Testament which places two criminals near Jesus:

> *"The whole account is given by the priests of the lamentations; it concerns the crime of blasphemy which they committed against himself and his fathers, the gods who stirred"*
>
> **- VAT 9555, lines 61-62**

Akkadian tablet (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, lines 7-9 and 61-62: "Marduk is **arrested and questioned by priests, accused of blasphemy**."	**Gospels of Mathieu (26); Marc (14); Luke (22); John (18):** "Jesus is **arrested and questioned by priests, he is accused of blasphemy.**"

Nabu, considered to be one of Bel-Marduk's sons, appears to be present before the judges on two broken passages of tablets K 6330 and BM 134503:

"[Nabu is] the criminal who was present with Bel. […]"
- K 6330, line 15 and BM 134503, line 26

A passage from VAT 9555 confirms it by indicating that a "wild pig" would have recognized Nabu among the criminals and associates of Bel during their fateful battle (in northern Egypt). At first glance, we cannot explain the identity of this pig. Only Egyptian mythology seems to be able to untie this problem. Indeed, when Seth pursued Osiris to kill him and he plucked the Eye of Horus, lore claims that he took the form of a wild pig! Seth, identified with the principle of evil, found himself, in fact, often described or drawn in the form of a swamp pig. For example, formula 157 of the Sarcophagus Texts says about this: *"So Seth turned into a pig against [Horus] and he caused a wound in his eye. So, Ra said: 'Let the pig be hated by Horus'!"*. The Mesopotamian scribes did not wish to reveal the identity of the whistleblower, but we know that Seth was amalgamated with Enlíl, a god particularly praised in Sumer and Akkad. Here is the extract:

"The reed pig threw itself in the path of Nabu when it came from Borsippa. In its stride, he sees (and says): 'It is the criminal who was with Bel'! He recognizes him as an accomplice of Bel."
- VAT 9555, lines 24 to 26

The third prisoner defends himself and does not wish to be judged with the two warriors. The text states:

"[…] who is wrong with him, saying: I am not a criminal! I have nothing to do [with him]. [On] this point, Aššur brought him to trial; he passed to judgment. [… The one] who does not go with him is the son of Aššur. He is a guard appointed by him and watches over the citadel on his behalf."
- VAT 9555, lines 17 to 19

The man in question is released! Strangely, this episode recalls the Gospel of Mark (**15**: 7-15) where a certain Barabbas finds himself in a

situation of emancipation during the trial of Jesus. Better yet, the scene reveals another similarity to the very name of Bar-Abbas (“son of the father”). VAT 9555 presents the freed thief as being the son of Aššur, the “father” of all men, namely Enlíl in person, with whom Aššur is very often identified among the main deities of the Mesopotamian pantheon...

50. VAT 9555 (face a)

Akkadian tablet (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, lines 17 and 18: "The **son of the father** of the gods (Aššur) **is arrested with Marduk**. He is **put on trial** and does not go with Marduk (lit. He is not given: he **is therefore released**)."	Gospel of John, **15**: 7-15: "Barabbas (lit. the **father's son**) is **arrested with Jesus** as a riot. He **stands trial** before Pilate and **is released**."

Unfortunately, the state of that tablets does not allow us to understand what happened to Nabu. An allusion in line 39 of VAT 9555 lets us suppose a separation between Bel and Nabu, the latter being in the hands of a guard, himself endowed with a shackle:

> *"[The guard? Who] does not go out with Bel to the Akitu house, holds the prisoner's shackle and sits with him. […] [In darkness]."*
>
> **- VAT 9555, line 39 + K6330, line 26**

◆◆◆

Return to the Babylonian ritual much more watered down than the primitive version contained in VAT 9555. The high priest opens the doors of the temple to let in the priests who will perform the usual rites. A brass kettle resounds in the sanctuary. A caster priest, carrying an incense burner, purifies the sanctuary. Once the temple of Bel-Marduk has been purified, the priests take care of the sanitation of the temple of Nabu, son of Marduk. The Urigallu places an incense burner in the middle of the sanctuary courtyard and mixes cypress aromatics there. He then delivers the temple to the incantators, carriers of lustral water, and to the purifiers, responsible for the fire and the incense: all work together to a new purification of the temple of Marduk. The great Urigallû leaves the premises and must in no case participate in the next rituals under pain of impurity.

One of the priests sounds a sacred drum in order to repel evil spirits. A priest “sword-bearer” cuts off the head of a lamb (or a ram). With the body of the animal, several parts of the temple are symbolically rubbed, the impurities of which will charge the victim. Thanks to the recited incantations, the victim is impregnated with all the defilements of the temple and the body is then thrown into the river[326]. We seem to have here an ancient prototype of the “scapegoat”. By this punishment inflicted on the animal, we transfer the sin from which we wish to discharge the guilty so as to spare him the punishment. Casters and purifiers must then leave the temple.

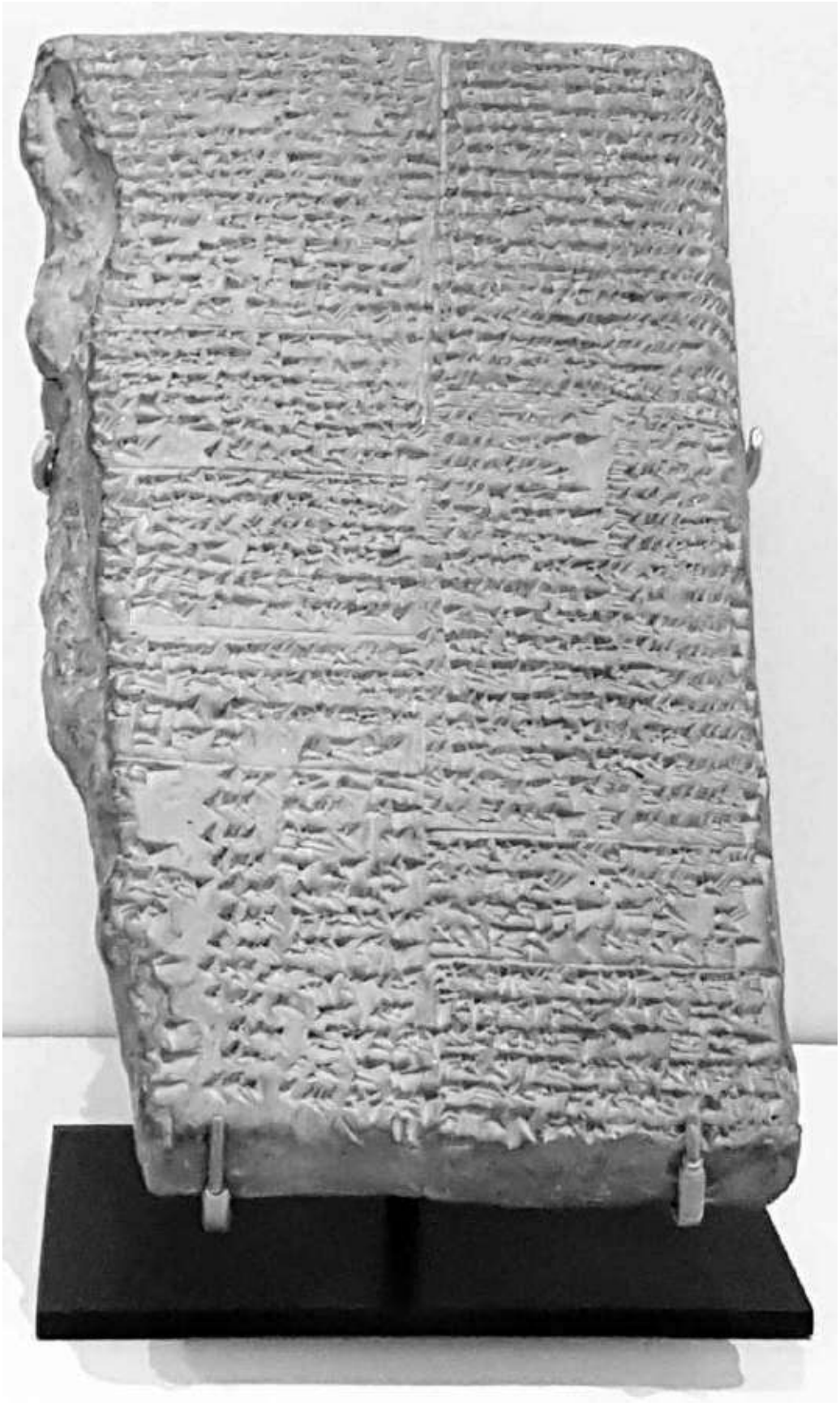
On the main quay, temple servants prepare a banquet in honor of Nabu, who is expected in a boat (at least his statue), accompanied by the king of Babylon, substitute for Marduk. On the east gate, seven brass serpents observe the scene, as would the seven great Ušumgal, creator gods of the Origins mentioned in the Poem of Creation, the Enûma Eliš. The priests lead Nabu to his chapel in Esǧìl, accompanied by the repentant king. Here, perhaps, parted Nabu and Bel in the original version. The king then enters the sanctuary of Marduk, escorted by priests who leave him alone.

3. The humiliation of the king and the trial of bitter water (VAT 9555)

Fifth day (part 2): Back in the temple, the high priest then leaves the Holy of Holies where the statue of Marduk stands. He takes from the hands of the sovereign the insignia of his power: the scepter, the ring, his blade, the royal crown and places them on a seat in front of the divine statue. The insignia of power are thus returned to Heaven. Returning to the king who was still standing, the Urigallu hits him in the face, pulls his ears, and forces him to kneel down[327] as Bel-Marduk had done. The king must then recite a declaration of innocence in front of the clergy and the statue of Marduk, here is a small excerpt:

> *"I have not sinned, Lord of the Countries. I have not been negligent towards your divinity. I have not destroyed Babylon, I have not ordered its dispersion…"*
>
> **- MNB 1848, V, lines 39 and 40**

51. MNB 1848. This tablet covers without too much detail the 12 days of celebration of the feast of Marduk on the New Year. Louvre Museum



After his repentance, the king is struck a second time in the face, the high priest then observes his countenance and cherishes the hope of drawing a few tears, an omen deemed favorable and proof of abnegation towards Marduk. If the tears did not flow *"the enemy would arise and cause the fall of Babylon"*; we can easily imagine that the tears were spilling:

> *"(The Urigallu) will bring out (from the sanctuary) the scepter, the circle, the harp and the tiara, then to the king [will deliver them]. He will strike the king's cheek: when he [has struck] his cheek, if his tears come, Bel is well disposed, if his tears do not come, Bel is angry; the enemy will arise and cause his downfall."*
>
> **- DT 109 VI, lines 8 to 12**

Marduk guards stand at the entrance to the shrine to contain any problems. We often forget that this is a pale simulacrum. The actors replay here a mythical scene where Marduk was in the place of the humiliated king, but this time, with a real death sentence! The literary style is overrated, as is often the case with the Mesopotamian tablets. I remind you, these are literal translations:

> *"He is restrained… It concerns the one who is held in tight. […] Irretrievably, Sakkukutu is his crying wife. She walks around the city."*
>
> **- K 6330, lines 4 and 8 + VAT 9555, line 67**

Ištar still does not know where her lover is and searches for him tirelessly. In line 67 of VAT 9555, the editors give it a very strange Akkadian name that is perfectly untranslatable. So, I checked the term Sakkukutu and found its Babylonian correspondence in the form of Sakuttu which expresses "a sack" or "the remains of something". This term is taken from the Sumerian SAĞ-KU_5 whose literal translation expresses "severed head"! This passage thus recalls, in a symbolic way, the elements noted above (VAT 9555, lines 20 and 21 + 27) where Ištar carries on her the head of the victim (Isis), whose blood even flows on her chest. The assimilation of this object to a bag perhaps evokes the indirect responsibility of the Mistress of Babylon in the drama. Inanna-Ištar would have kept this bag containing the head of her sister whose blood would have even spilled on her; way of symbolically indicating his possible guilt shared with Bel-Marduk.

However, we must recall here a historical detail that could explain this indirect involvement of Inanna-Ištar. This is none other than Enlíl's grandchild! In Egypt, tradition even makes her the wife of the latter (in the form of Seth), no doubt to express her belonging to the Sethien family clan and to mark her consanguinity. Better still, Ištar-Nephtys, former nurse of Marduk-Horus, connected the cause of the Osirian clan – true adversary of his own family – took the young son for lover and replaced Isis on the throne! They probably wanted to make her pay one way or another.

Having recovered the territories of her late sister (the other Ištar), Inanna-Ištar has other ambitions! Its political and social weight places it as sovereign of Egypt and guardian of many areas; she has all the means to stir up the wind of revolt and thus try to deliver her lover:

> *"Bel went to (the place of) the river of the Ordeal. The city revolted against [them] and they are fighting there."*
>
> **- VAT 9555, line 23**

The response of the opposing clan was prompt, the "inquisitor" priests sent Ištar something to prove to her the imprisonment of her companion. The slightest misstep and it is assured death that awaits him:

> *"His clothes sent to the Lady of Uruk are his clothes, they took (him) them off. […]" The shoe they send to the Lady of Babylon is a pledge. They pass it on to him because they won't let him out."*
>
> **- VAT 9555, lines 30 and 64**

The exposure of the hero tortured is found in the Bible, for example in John, 19:23, where it is said that the Roman soldiers took the clothes of Jesus Christ:

Akkadian tablet (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, line 30: “they **took off** Marduk's **clothes**.”	Gospel of John, **19**:23: “… they **took the garments** of Jesus.”

The clergy try to play for time. In the meantime, the trial of bitter water (or the water of the Ordeal) awaits Marduk. The prisoner is taken to the central temple's courtyard, where large jugs of water have been collected. Everything will be done to make the culprit pay and probably even kill him, because there is no question of him getting up.

◆◆◆

The ritual of the Ordeal (*Lú-ru-gú-da* in Sumerian, *Hušânu or Hur-sa-an* in Akkadian) required on Marduk finds no echo in the Egyptian texts studied above where only the experiences of the incubation and the threshold of death seem to be present.

This quite barbaric ritual, biblical institution, would come from Moses. Indeed, the ordeal recalls that described in Numbers **5**: 11-31 where, at the time of the movement of the ancient Hebrews in the desert, a woman suspected of adultery had to drink water in which a priest had dissolved the ink of an imprecation formula, spoken aloud and then put in writing. If the person was guilty, the water he spat out became bitter and poisoned him in horrible suffering... This process is found under the name of the Treaty of Sota in the Mishnah (written compilation of the Jewish oral laws) and the Talmud of Babylon.

Given the appalling state of parts of the clay tablets and the cruel lack of documents relating to this story, we cannot specify what type of Ordeal by water Marduk endured. I would even say that a doubt remains as to the nature of this drink. We face, in any case, a judicial test whose objective is to establish the guilt or not of the accused by resorting to divine judgment. There is, in fact, another type of Ordeal by water, like that of Mesopotamia where an accused was taken in a boat on a body of water and from which he was thrown into the river with a large stone, this ordeal was called "Judgment of the River". A more recent version was used in the Middle Ages and applied to suspected "witches"; inquisitors plunged them into icy and holy water from a river. If they sank to the bottom, it implied their innocence and their reception by holy water, if they floated, it proved their guilt. Either way, the victim was doomed anyway.

At first glance, the version involving Marduk seems to mix the ritual for adulterous women of the Treaty of Sota, where one must drink "poisoned" water, and the Mesopotamian version where the accused is

immersed in water. Here are the passages in question that I have grouped together in order to facilitate reading:

> *“The ecstatic who goes to meet the Lady of Babylon is a bearer of news. He walks towards her crying: ‘They have taken him to the river of the Ordeal!' She sends him away and cries out: 'My brother, my brother […]*[328]*'. " [Bel who] is in Akitu's house, libation vats are emptied; as soon as they are filled, in his terror, he absorbs the water. The water [which he] mixes with [his mouth?] Spills out, it is bitter water*[329]*. The water for the hands which they bring nearby, (where) he shed his tears. The garment on him, as they say: 'it is water - it is a lie'!*[330] *The clothes of his crime are gathered in the house. He is not dressed in the water. Bedroom […]*[331] *.”*
>
> **- VAT 9555, "the Ordeal of Marduk", extract from lines 28 to 53**

These enigmatic extracts manifest a form of ordeal suffered by Marduk during the test of bitter water. Strangely, the same pattern is found once again in the New Testament, in the form of the wine mixed with gall given to Jesus Christ just before his crucifixion (cf. Matthew, **27**:34).

Akkadian tablet (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, lines 48 and 49: “Marduk **absorbs** water. The water [which he] mixes with [his mouth?] Spills out, it is **bitter water**. »	Gospel of Matthew, **27**:34: “… they gave him to drink wine mixed with **gall**. (Jesus) **tasted it**…”

In Antiquity, this type of wine was given to the condemned to death, as narcotic, in order to relieve the pains and especially to make pass the tortured in another state of consciousness. This drink consisted of wine, grains of incense and herbs. For some, she also had myrrh. The Bible says about this:

> *"Get strong drinks for those who are going to die, wine that is full of bitterness: let him drink, let him forget his misery, let him no longer remember his misfortune!"*
>
> **- Proverbs, 31: 6-7**

This discovery, associated with my very personal vision on the subject of the Passion of this antichrist (litteraly "before Christ"), led me on a completely different secretive and eerie track…

4. The blue water lily or the drug from beyond

Something was wrong. This story of drink ingested in the form of an ordeal, even before the incubation and transformative awakening, was not working as the classic Ordeal allows. The Sumerian term *Lú-ru-gú-da*, interpreted in Ordeal, literally expresses “the man who faces power”. The Akkadian word used in VAT 9555 for this Marduk Ordeal is pronounced *Hur-sa-an*, which the Sumerian renders as “take the celestial cord in hand”. This story of “celestial cord” and “opposition to a power” made me think of modified states of consciousness as they are described in several ethnological works on the subject of psychodrugs of shamans such as in *The Cosmic Serpent* by Jeremy Narby or *The Nahua and Maya Shamanism (thanks to the plant-powers)* of Mercedes de la Garza, or the excellent work of Graham Hancock in his book *Supernatural*. Other equally serious works exist on this subject.

An old file from 1978 put me on the track. This is the article by biology professor William Emboden titled *Sacred Narcotic Lily of the Nile* (Economic Botany, Volume 32). Graham Hancock also alludes to Emboden's work in *Supernatura*l. Emboden[332] demonstrates that the blue water lily (Nymphea Caerulea) was widely used in ancient Egypt for its pronounced narcotic and hallucinogenic effects.

The blue water lily (or blue lotus) contains apomorphine, morphine derivatives and hallucinogenic alkaloids. Native to the banks of the Nile and Africa, it opens in the morning for three days. It was also found in the basins of sacred temples. It is about the large lotus or Egyptian sacred water lily called Sushin which one finds stylized on many frescoes and capitals of the Egyptian and Assyrian temples. The ancient Egyptians appreciated it for its medicinal qualities, its narcotic effects and its pleasant smell. Formula 81 of the Book of the Dead, “formula for transforming into a lotus”, brings together the initiatory plant and Horus:

> *“I am this pure lotus which comes out carrying the Luminous, the one who is in charge of Ra's nose. I have come down to seek it for Horus. I am the pure which comes out of the marshy meadow.”*
>
> **- Chapter 81 of the Book of the Dead, Nunu papyrus, BM 10477**

52. Illustration accompanying chapter 81 of the Book of the Dead. Horus emerges from the blue flower of the swamps. On the color original, the flower petals are blue.

This excerpt allows us to understand that it is about the quest for the Eye of Horus; very objective of the alchemical ritual of Horus-Marduk where one must restore “the sight of Horus” broken by his anger and his suffering...

When it is born, the lotus draws the luminous eye (or Horus himself) from the abysses, it ascends it and carries it to the surface. This concept is not specific to the Book of the Dead and is found in all Egyptian literature where we regularly see Horus emerging from a blue lotus.

In 1977, José Luis Diaz (department of neurology in Mexico City), already commented on the use of sacred water lilies in Chiapas and Mexico as ritual narcotics. The effects cause prolonged and powerful hallucinations. As in Egypt, the pictorial representations and poems of the Amerindians present scenes where the use of these plants as psychodrugs is evident. Following chemical analyzes, Diaz isolated the alkaloids from the plants and noticed that these types of water lilies, in low doses, tend to tranquilize while higher doses can cause psychosis in some people[333].

The effects of the Egyptian blue water lilies / lotuses look even more spectacular. The iconography of Pharaonic Egypt shows the presence of this plant from at least the 5th dynasty. Many treat this presence as mere iconic or symbolic offerings. The blue flower is regularly found with edibles in stacks of offerings to the dead, on ointment jars, on queen's headbands, and often in association with the narcotic mandrake (Mandragora officinarum). If the flower is considered edible, then we must remember its acrid and bitter taste[334].

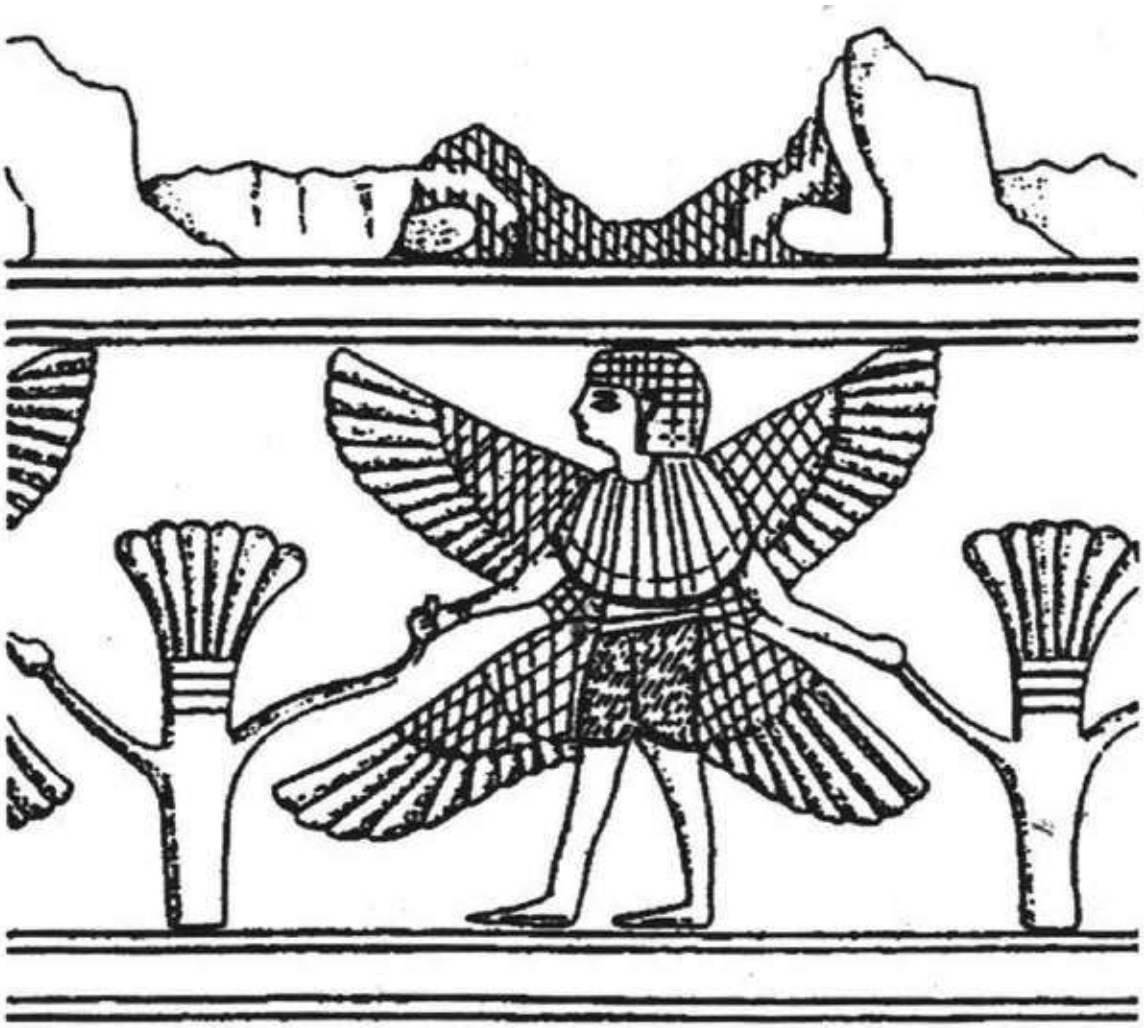
A group of representations of Horus, from the northern Galilee (Hazor), presents the young Egyptian god in the form of Balal-Šamin or Baal-Šamem (Bel-Marduk), emerging from the water lily or blue lotus. The following images are taken from Othmar Keel & Christoph Uehlinger, Göttinnen, Götter und Gottessymbole, 1993 (see bibliography):

53. Baal (Bel-Marduk) emerges, in the form of Horus, from a blue lotus flower with the hathoric horns and his Sun Eye on the top of the skull. Bone engraving from Hazor (8th century BC).

54. Baal (Bel-Marduk) emerges, in the form of Horus, on the leaf of a stylized blue water lily with the two royal serpents and the Solar Eye on the head. Beside him, two royal forms of Horus are born from lotus flowers. Bone engraving from Hazor (8th century BC).

The use of psychodrugs from plants such as the Egyptian blue water lily is still found in ritual healing contexts. William Emboden says in this connection: *“When Tutankhamun's tomb was looted [during antiquity], it is estimated that 400 liters of fluid in the sealed containers were taken away, rather than gold and the works of art or the vessels. The looters believed that these vessels contained the Didi, the elixir of life. Certainly, the combined narcotic properties of water lilies, mandrake, and opium poppy provided the most powerful vehicle (Didi) allowing to reach a deep hypnotic state ending in a long period of drowsiness. Symbolic death, so necessary in the shamanic tradition, was provided by any of these plants. Sleep is the symbolic death which enables resurrection miraculous.*[335]*”*.

55. Baal (Bel-Marduk) holds mandrake roots in his hands, an active component of the Egyptian Didi. Its outstretched wings show that it is adept at soaring and experiencing elevation and enlightenment. Bone engraving from Hazor (8th century BC).



The power of the Egyptian Didi , composed of blue water lily, mandrake and poppy, is expressed in The Book of the Heavenly Cow, an ancient Egyptian tale found on several walls of tombs such as those of Tutankhamun, Sethy I, Ramses II, etc. This sacred text tells that at the time when Ra still reigned on the Earth, humanity did not stop plotting against him.

Angered, he sent his Sun Eye in the form of the lioness goddess Sekhmet to punish mankind. Faced with the carnage of the goddess, he changed his mind and asked for Didi (red alcohol) to be brought to him, which Sekhmet took for blood and which she immediately drank. Sleepy, she stopped killing and turned into Hathor, goddess of love. The human race was thus spared and Hathor replaced Sekhmet, as Nephthys replaced Isis ...

The commemoration of this event is represented several times in Dendera, the temple of Hathor, as well as in Luxor. During this annual ceremony (20 of the month of Thoth) baptized “the Feast of drunkenness”, the king had to dance in front of Hathor and offer wine to the goddess who appreciated “the overwhelming drunkenness of the souls of the blessed in banquet of knowledge”. During this popular festivity, the wine flowed freely and mixed with several narcotic plants and particularly our famous blue water lily (Nymphaea Caerulea). Sacred plant and symbol of birth, it also has aphrodisiac properties[336].

The ancient Didi was made by reducing the aforementioned plants through secret processes to make a kind of powder that was mixed in a liquid or wine. The mixture gives a blood red powder and colors any type of liquid or food. The text of the Book of the Heavenly Cow claims that this Didi was specially made on the island of Elephantine.

56. Royal couple taken from a scene generally attributed to Meritaten (Akhenaton's daughter) and her husband Smenkhare. The princess gives her husband two mandrake fruits and several blue water lily flowers, active components of Didi. 18th Dynasty, Berlin Museum

5. Passion and the encounter with the invisible

The ordeal continues in Marduk's trance. The priests undoubtedly try to extract from him other confessions thanks to the narcotic properties of the initiatory drink. Bel-Marduk, in full ecstasy, looks up and implores Heaven:

> *"Bel who gazes at Heaven and prays to Sin (the Moon) and Šamaš (the Sun): 'Let me live!'"*
> **- VAT 9555, line 37**

This scene also recalls an episode related to the crucifixion of Jesus Christ, when the latter lifts his eyes to Heaven to implore God (cf. Luke, **23**:46).

Akkadian tablet (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, line 37: "**During his Passion**, Bel-Marduk fixes the Sky, **prays and calls out** to the Moon and the Sun."	Gospel of Luke, 23:46: "**At his crucifixion**, Jesus **prays and calls** to God."

Bel-Marduk, in a final effort, lets his gaze wander over the floor. His torturers put him on the ground. Inanimate, the Son of Enki-Osiris has passed the water test:

> *"Bel who fixes the ground on which his [body?] Was laid, because it [re] came from the test of water. […] [Bel] is put to the ground. 'Leave me buried. and endure "[he said?]'."*
>
> **- VAT 9555, line 37 and BM 134503, line 16**

Although fragmentary, the mythological texts reproduce events from ancient history and not the much more refined Babylonian rite. A brief review of the facts will allow us to understand what awaits Bel-Marduk now. Lines 13 to 15 of VAT 9555, followed by their comments, will really put us on the path:

> *"[...] When the gods had surrounded him, he went up there thinking maybe he would be saved. (Finally) they brought him down from there because (of) 'death to transform and understand below'. The red linen with which he is clothed represents the blows with which he was struck (and which) is dyed the color of blood."*
>
> **- VAT 9555, lines 13 to 15**

Lines 13 and 14 evoke the Egyptian episode of Chester Beatty (end and beginning of chapters 9 and 10) where Horus ascends the mountain after the death of Isis. We remember that he climbed a mountain with his mother's head in his arms. The gods did not find him, but Seth spotted him and put his eyes out; allegory to the blindness of Horus largely developed above.

Line 15 then speaks of the descent of the god to undergo a ritual. We will note here the notions of rise and fall of Marduk, as in Egyptian mythology or more simply the story of Lucifer. The gods initially considered taking Marduk back to subject him to ritual death downstairs, in a secluded and closed place, in order to transform the being for a better understanding of himself. This kind of process is known in the Ancient Mysteries where initiates sometimes had to undergo humiliation and suffering, perhaps even injury, in order to shake the foundations of their personality in order to receive a "new identity".

In line 14 of VAT 9555, the Babylonian text uses the Akkadian word *Tahabšu* (a horse saddle) to express the purpose of the ritual. It is not clear

what a saddle would do with the accused in front of the court. It was out of the question for the literate initiates to explain that the tortured god was going to experience an initiatory death, certainly violent, but very symbolic where the king must face the darkness. In my opinion, this is a play on words taken from the Sumerian TA-HÁB-ZU, “to transform and understand” or even “to decompose and know”, which is why I translated it this way into line 14 of VAT 9555. As a reminder, this ritual is an alchemical operation to transform into a philosopher's stone! This same line then evokes deep wounds, a prelude to a violent ritual in which, as we have seen, blood has already been spilled.

The violence may not have been planned initially. One can imagine a desire to take advantage of Marduk's unconsciousness to hit him. Marduk is robustly questioned, and even slapped (cf. DT 109 VI, lines 9). In the original version, blows are given to him and his blood flows (cf. VAT 9555, line 15). All these elements are present in the Gospel of Matthew, as Jesus faces the Sanhedrin and the high priest. In this episode, the situation is exactly the same: The “Sages” slap Jesus and hit him!

Akkadian tablets (Mesopotamia)	**The Jerusalem Bible**
DT 109 VI, lines 9: "The **high priest strikes** the king's cheek." VAT 9555, line 15: "Marduk **is hit** and **receives blows**."	Gospel of Matthew, **26**:67: "The **priests of the Sanhedrin** spit in Jesus' face, they **slap him** in the face and **kick him**."

To summarize this episode, the initial interrogation not having led to the expected result, it was undoubtedly decided to make Marduk speak using force during the “ritual of bitter water”, prelude to the incubation. This second form of questioning (that of the initiate facing his own conscience) is found in the Bible, when Jesus Christ faces Pontius Pilate. Jesus not answering nothing is then scourged under Pilate's ordinance (see also Mark, **15**:15). In the New Testament, as in the clay tablets, this second interrogation will trigger the Passion in the form of a crucifixion or an experience on the verge of death.

At the end of the test with the water, Bel-Marduk seems in poor condition. He is transported to a dark room and “left for dead”. He will undergo the experience of incubation if his fate allows it. The rest of the ritual gives us the final sentence intended for Marduk. The latter is, by the will of the Divine Assembly, dead and entrusted to the beyond of the tomb:

> *“The king who walks towards the pit, who stands above the pit and on the pit performs the rites, it is […] who for Bel threw him into the abyss and entrusted him to the Anunnaki. The fire that we light is Marduk.”*
>
> **- K 3476, lines 2 to 4**

We will note here the presence of Light or fire; themes related to the primitive Grail which we will discuss at the end of the book. Bel-Marduk is found in the form of the warrior Baal in the Ugaritic literature of present-day Syria, in the far north of the Egyptian sphere of influence in the second millennium BC. In this region, Baal is part of an important mythological cycle featuring his own death and resurrection thanks to the energy deployed by his sister and mistress, the virgin Anat, double of Nephthys-Ištar:

> *“[One day, days] pass. The virgin Anat seeks him. As the heart of the cow (beats) for her young calf, as the heart of the sheep (beats) for her lamb, so the heart of Anat (bat) for Baal. She grabs Death by the bottom of her bag, she grabs him by the edge of her coat. She raises her voice and cries: 'You, Death, give me my brother!'*[337]*”*
>
> **- Ugarit tablet, 1 AB, column 2, lines 5 to 13**

Like a fury sustained by the "Torch of the Gods", Anat fights with Death. The descriptions of his fight to revive Baal and extract him from death

strongly looks a like an alchemical operation, as noted above. The terms used are, for the most part, belongs to the alchemical vocabulary, while some notions are also found in Freemasonry during the passage of the first three grades:

> *"She seizes the divine Death, with the iron she splits it, with the van she the valve, with the fire she burns it, with the grindstone she grinds it, in the field she disperses it so that the birds devour its flesh, so that the sparrows consume its parts. The flesh springs from the flesh."*
>
> **- Ugarit tablet, 1 AB, column 2, lines 31 to 37**

Iron represents the alchemical Moon and fire: the Sun. "The flesh leaves the flesh" recalls in every way the Egyptian ritual of the dismemberment of Horus where the flesh of the young god must leave his bones.

Anat, like a Vestal of Antiquity, opens the way to the Light. We will talk about the Vestals at the end of the book; the primitive notion of the Grail being also in connection with these ancient bearers of the Luciferian torch. Šapaš, the goddess of the Sun, known as "the torch of the gods", maintains Anat. Daughter of the great god El and Asherah, she is the goddess of West Semitic, also present among the ancient Judeans, from Canaan to Ugarit. In order to free Baal from the world of the dead, the luminous goddess then asks Anat:

> *"Pour a glowing wine from the cup. Bring a garland for your relatives and I will seek the mighty Baal."*
>
> **- Ugarit tablet, 1 AB, column 4, lines 42 to 44**

It is once again Anat (Nephtys-Ištar), carrier of the divine cup who will bring something to heal and raise the god. The Light will do the rest… We will note once again the presence of a red alcoholic drink, such as Didi; drink associated with wine the use of which recalls that of the Feast of drunkenness dedicated to Hathor where alcohol mixed with the blue water lily (Nymphaea Caerulea). At the beginning of line 42, the classic translation of *Šdyn 'n* is "Pour a red wine", but the Ugaritic language specialist, J. Aisleitner, suggests instead "bring wine to the eye". Nobody understands this translation which was naturally rejected. Thanks to our findings, we can decipher the pun used here to name a red liquid capable of cleaning the eye of

the god.

Unfortunately, the rest of the story is broken into 40 lines, which deprives us of the description of Baal's return to life. Another Ugaritic text can, however, explain certain details; these are three fragments of tablets 1 to 3 R on the Rephaïm, namely the shadow gods and healers of Semitic Antiquity. The text being very mutilated, we cannot reproduce coherent extracts. On the other hand, we will note the presence, in line 8 of 1 R, of a healing plant *'rgz* whose action causes vomiting or defecation (sic). This is an attribute that is found in certain psychodrugs from plants of the afterlife. The text also announces the accession of someone to royalty… In line 8 of 3 R, it is a question of “healing of Baal” which leaves us to think that the text concerns him.

These three documents constantly invoke the Rephaïm (or Refaïm), a people generally associated with the mythical Giants. The Moabites called them Emim (fearful things). In Genesis, God decreed that the descendants of Abraham would live in the Promised Land, part of which belonged to the Rephaim (Gen **15**: 18-20). But the Bible and the Ugaritic texts also use the name Rephaïm to designate interdimensional entities capable of passing through the world of the dead and visiting the living to guide and heal them. They alone are can reveal secrets inaccessible to the living. Besides, the word Rephaïm comes from the Semitic root Rapha which expresses healing and the fact of healing...

A Sumerian tablet, titled “The Messenger and the Maiden”, seems to explain the coming of a kind of spirit during the death ritual. In it, a young woman takes on the role of Inanna-Ištar, when she descends into the “lower world”/underworld for Dumuzi / Marduk. Several Assyriologists associate this text with the cycle of Dumuzi's death. The young girl describes the offerings and gestures made to bring this spirit, which she calls “my Messenger""”so that he can free the “dead” and give him life again:

> *“[My messenger] has eyes, but he cannot see. My messenger has a mouth, but he cannot speak. My approaching messenger has come, he who is approaching has thus come. I have placed bread and the I wiped, (in) a bowl whose rim had not been soiled, I poured water, I (also) poured it on the ground and he drank it. With my good oil, I consecrated the wall. With my new garment, I dressed the seat. The spirit entered,*

the spirit left. My Messenger of the Mountain, in the middle of the Mountain, he was swirling, he is now in the rest position."

- TIM 9 tablet, lines 39 to 49

◆◆◆

There is no clue that allows us to satisfactorily determine the location of this Christ Passion. We were able to determine above the place of the death of Isis (at Atfieh, south of Memphis and Cairo). But for the rest, things are unclear. There is the hypothesis of a pyramid, however pyramids are found in both Egypt and Mesopotamia ... In his book *The Wars of Gods and Men*, sensationalist Zecharia Sitchin claims that Marduk's confinement is would be located in the Great Pyramid of Giza, yet there is no evidence to confirm it[338]. This same author also places extracts from so-called tablets in connection with this episode, without giving the references and even providing translations that are at the very least exotic and completely unknown. I have copies of the facsimiles in my archives, which allow me to shed new light on this ancient police affair and I confirm that the documents presented by Sitchin do not exist! Better yet, Sitchin argues with force and conviction that Marduk's team would be responsible, not for Isis' death, but for Dumuzi's[339] accidental death. This shows how much this story was deviated from its true sources. The last lines of the VAT 9555 tablet signal a curse on Marduk's head. The gods vow eternal torment to him and to his descendants:

"All the gods of Earth and Heaven and all the gods of Assyria anathematize him with an indissoluble curse, with no mercy for him for all the days of his life. May they erase his name and his seed all over the Country and put his flesh in a dog's mouth!"

- VAT 9555, lines 74 to 76

6. The royal incubation: the experience of the threshold of death (AO 3023)

Fifth day (part 3): In the original version, Bel-Marduk remained locked up and invisible to the living; he remained in the darkness of his hiding place, utterly vulnerable due to the stripping of his divine insignia and weapon. There, he would “face death” and undergo the TA-HÁB-ZU (“to transform and understand”) ritual while his companion was to find him at the door of the tomb.

Let us return to the Babylonian ritual. Conversely, the recent interpretation of the same episode seems more optimistic by involving the king in front of the great esplanade, by placing him on the front of the stage thanks to the careful observation of his people. He can move outside, his role being limited, however, because he has no right to speak.

At the end of the day, nearly forty minutes after sunset, the ritualists of Babylon dig a pit in the courtyard of the temple. The priest Urigallû threw an armful of forty reeds there and the priests poured a libation of oil, honey and fat so that a white ox could be sacrificed by fire by the hands of the king himself. Thanks to this gesture, the king, true incarnation of Bel-Marduk, must ward off fate by reproducing the past error, but this time on an animal. The Akkadian term used in lines 458 and 461 of the version reconstituted by Assyriologist François Thureau-Dangin is *Alpu*, the translation of which gives “ox”. We can however indicate that its Sumerian equivalent is GUD, which also translates into “bovine”, therefore in animal belonging to the bovine family. Now, we can therefore imagine the use of an ox as well as a heifer, the image of Isis-Hathor.

Here ends the version compiled by Thureau-Dangin[340], but several fragments allow us to reconstruct the continuation of this festival of Akitu in a fairly certain way. Georges Contenau, former curator of the eastern section of the Louvre Museum, points out that after these events, a young goat was thrown into the fire in order to ward off fate[341]. This animal represents Kingú, both an enemy of the gods and a former supporter of the Great Mother Tiamat. Two events seem to mix here with the cycle of Enûma Eliš, itself associated with the Babylonian New Year rites. Do we want to destroy the enemy Kingú because of his old alliance with the Great Mother Goddess or else make him partly responsible for the god's confinement? The old and the new Marduk, all custodians of sacred powers and masters of the Laws, are

deliberately amalgamate...

◆◆◆

Bel-Marduk's ritual death does not appear in Akitu ceremonies. François Thureau-Dangin tried to solve this problem in 1922, thanks to a study entitled *La Passion du Dieu Lillu*[342]. A Sumerian tablet kept in the Louvre, AO 3023, seems to fill this void and bring a new variant to the cycle of the Babylonian god who died and rose from the dead. Judging from its type of writing, this document would come from the Isin dynasty (between 2000 and 1500 BC).

The text reproduces a dialogue between a goddess called EGI-ME (princess with divine decrees) and her beloved brother, with the Akkadian name, Lillu, literally “the fool”. He is called insane because of a fault that the man-god would have committed and that he must purge. The text does not specify the object of the offense which we know perfectly well for having detailed it above on many pages. It is indeed Marduk-Horus.

In the episode of the crucifixion of Christ, the Gospel of Matthew (**27**: 55-56) involves three women at the foot of the cross: Marie-Madeleine; Mary, mother of James and Joseph and finally the mother of the sons of Zebedee. In the same way, the AO 3023 tablet evokes three identities, three goddesses with “the fool”, namely:

- The main interlocutor and “sister”: EGI-ME (Princess of Divine Decrees)
- The mother and father of the Sumerian gods: GAŠAN-HUR-SAĞ (the Lady of the Mountain), Ninmah of her real name. Once called A-TU-TUR, litt. “Source that gives birth to babies.”
- GAŠAN-MAH (Grande Dame), it is an epithet of Inanna-Ištar

Sumerian tablet (Mesopotamia)	The Jerusalem Bible
AO 3023: "**Three names of women are indicated with Bel-Marduk during his Passion**: Égime, Gašan-Hursağ and Gašan-Mah."	Gospel of Matthew, 27: 55-56: "**Three women are present with Jesus during his Passion**: Mary Magdalene, Mary (mother of James and Joseph) and the mother of the sons of Zebedee."

The text uses two epithets to name Inanna-Ištar: GAŠAN-MAH and ÉGI-ME, which reduces the number of people present to two and not to three. This notion is not within everyone's reach, in fact, only a thorough knowledge of Sumerian mythology will allow the trap to be thwarted. The document simply wishes to emphasize Ištar's functions by showing that she mixes aspects of the almighty Mother Goddess. This detail will doubtless have escaped the compilers of the New Testament.

I suggest a deliberate assembly because of the notions on the crucifixion of the Son of God already noted and the next ones that we will discover again; all of which are recorded both in the New Testament and on multiple clay tablets. These discoveries, known to the Brothers of the East, through the Mesopotamian knowledge of Michel Psellos and the Sage Amus, will undoubtedly have received an echo among the Templars who knew perfectly well the magical symbolism of the severed head.

Will the reader have understood the meaning of all these mysteries that the Templars discovered on their side? Patience, we will soon come to the end of this study, and the assembly of the large puzzle will allow us to fully understand the notions of the primitive Grail and the magic head of the Templars.

Before learning more about the AO 3023 tablet, several passages or fragments allow us to make the connection to explain the presence of these women near Bel-Marduk. In the recent version, no inhabitant plans to go to bed; it is the day of atonement for the king. The people wish to join the suffering god as increasing unrest manifests in the city during the search for Marduk. The ceremonies make Nabu, yet disappeared into nothingness (cf. antic version), a real hero in search of his father. The colleges of priests engage in the procession and accompany the statues of the gods along the royal road. The crowd follows suit, scribes, officials, soldiers and merchants form a human mass intoxicated with a mystical faith[343].

In the antique version, line 57 of VAT 9555 reports a frantic race throughout the city, a time chase where the people check all places of worship to find Bel. Ištar ends up knowing where his companion is now. Locked in "the mountain" and intoxicated, he suffers from a high fever. The first thing Ištar seems to do, even before he arrives, is to send him milk. We find the same Egyptian diagram discovered above where the milk of Nephthys allows to heal Horus:

"[What] she sends him, to the temple of his imprisonment […] (It is) the milk that they draw in front of Ištar of Nineveh because she raised him and showed compassion for him."

- BM 134503, line 23 and VAT 9555, line 33

We have seen above that milk comes under different levels of interpretation such as the Eucharist, Knowledge, Wisdom, as well as "virgin milk" in alchemy. Egyptologist René Lachaud adds that milk from the Mother Goddess or the Hathoric cow clearly marks a rite of adoption. The transmission of milk to *"the heir attests to his legitimacy. The goddess nourishing the deceased king at his womb makes him absorb the drink of immortality, because milk is the food of souls, it contains a part of the divinity. This act dedicates effective communion to the divine essence, to the absorption of solar light.*[344]*"*.

Fights are forming everywhere, everyone wants to accompany the young god in his fight for survival. The place of the ordeal is found and the door pierced. A battle breaks out:

"The lattice door is so called (for when) the gods surrounded him, (Marduk) entered the building with the door locked behind him. They broke through the door and waged war."

- VAT 9555, line 68

According to information from the Sumerian tablet AO 3023, several priestesses enter the temple to assist Bel-Marduk, known as Lillu (the fool), and to support him in his Passion. Here are the most important passages of this document stripped of the usual repetitions often shown in the clay literature:

"'Until when, oh my brother, oh child of the Great Lady[345]*! Towards my brother, I make complaints, complaints, complaints of all kinds*[346]*. […] O man, your mother repeat 'until when! ' Your mother, the Great Lady, repeat 'until when!' The Princess of Divine Decrees, who in the Great Temple repeats 'until when!' (The goddess) Atutur*[347]*, who governs the Decrees, repeats 'until when!'* [348]*[…] (Your mother) exclaims: 'O my child, O fool, to whom can I entrust you?' She exclaims: 'O my darling, to whom can I confide you?' The sister spoke to her*

brother in these terms: 'O my brother, from the place where you rest, get up: your mother is turned towards you. Your mother, the Lady of the Mountain[349], is turned towards you.][350] Your mother, the Lady of the Mountain, in lamentations, do not let her remain! The Princess of Divine Decrees, (in pain) because of you, do not let her remain! O fool, do not make her generate Alas! From the place where you rest, arise[351]! The brother replied to his sister: 'Deliver me, O my sister, deliver me! O Princess of Divine Decrees, deliver me, O my sister, deliver me! O sister, do not reproach me: a man who enjoys sight, I am no longer[352]. The place where I rest is the dust of the Mountain, among the wicked I rest. My sleep is anguish, among enemies I remain. O my sister, from my bed I cannot get up. May my mother, who is turned towards me, untie the Silah! May the Great Lady, who is turned towards me, untie the Simlah[353]. […] O my sister tirelessly give me my share in my father's house. May the water of my father presented be my share! May my mother present the linen to me (for) my ribs to rest. May the bride, through my father, present the grain to me: may she listen to me! Bring me a bed and (let) we do (recite) 'His Breath is released[354]'. 'Set up a seat: sit the Silah down! Place a cloth on the seat: cover the Simlah 'with it! […] 'Pour water into the pit: sprinkle the dust of the earth' […] [355]"

Extracts from the Sumerian tablet AO 3023, face a: 5 to 22; side b: 5 to 28

57. Tablet AO 3023 (face b)

Lillu (“fool”: Bel-Marduk) is at the tomb. His sister Égime (“the Princess of Divine Decrees”: Ištar) laments his condition and begs him, in the name of the mother of the gods (Atutur / Lady of the Mountain: Ninmah) to “rise from the place where he rests” that is, to resuscitate. Marduk is temporarily wiped out and in stasis. In his plea, he implores his sister to deliver him and depicts his condition as that of a dead person who lies underground in dust and darkness, under the sway of demons who disturb his sleep and prevent him from rising. Of course, these demons form these invisible geniuses, these Rephaïm who can reveal secrets inaccessible to the living in order to heal them.

The god implores the help of his sister: it is a new confirmation of the data noted above, in connection with the capacity of Nephthys, Carrier of the Grail, to make reborn and raise the hero. Other passages of the funeral texts still refer to Nephthys as the only one to possess the regenerative capacity intended for deceased kings:

> *“May Nephthys bring me back to life so that I can sit on the Great Throne built by the gods.”*
>
> **- Texts of the Pyramid of Neit, extract from chapter 511: 1154a-1154b**

Marduk then begs Ninmah and Ištar to untie the Silah. After a magical intervention in connection with the Breath, this strange object becomes a Simlah. François Thureau-Dangin is astonished at the word Silah used in this context and says on this subject: *“We are reduced, for the interpretation of this term, to the indications of the context. It seems that it is a question of a a sort of double of the dead, who, once ‘untied’ will be able to return to his family.*[356]*”*.

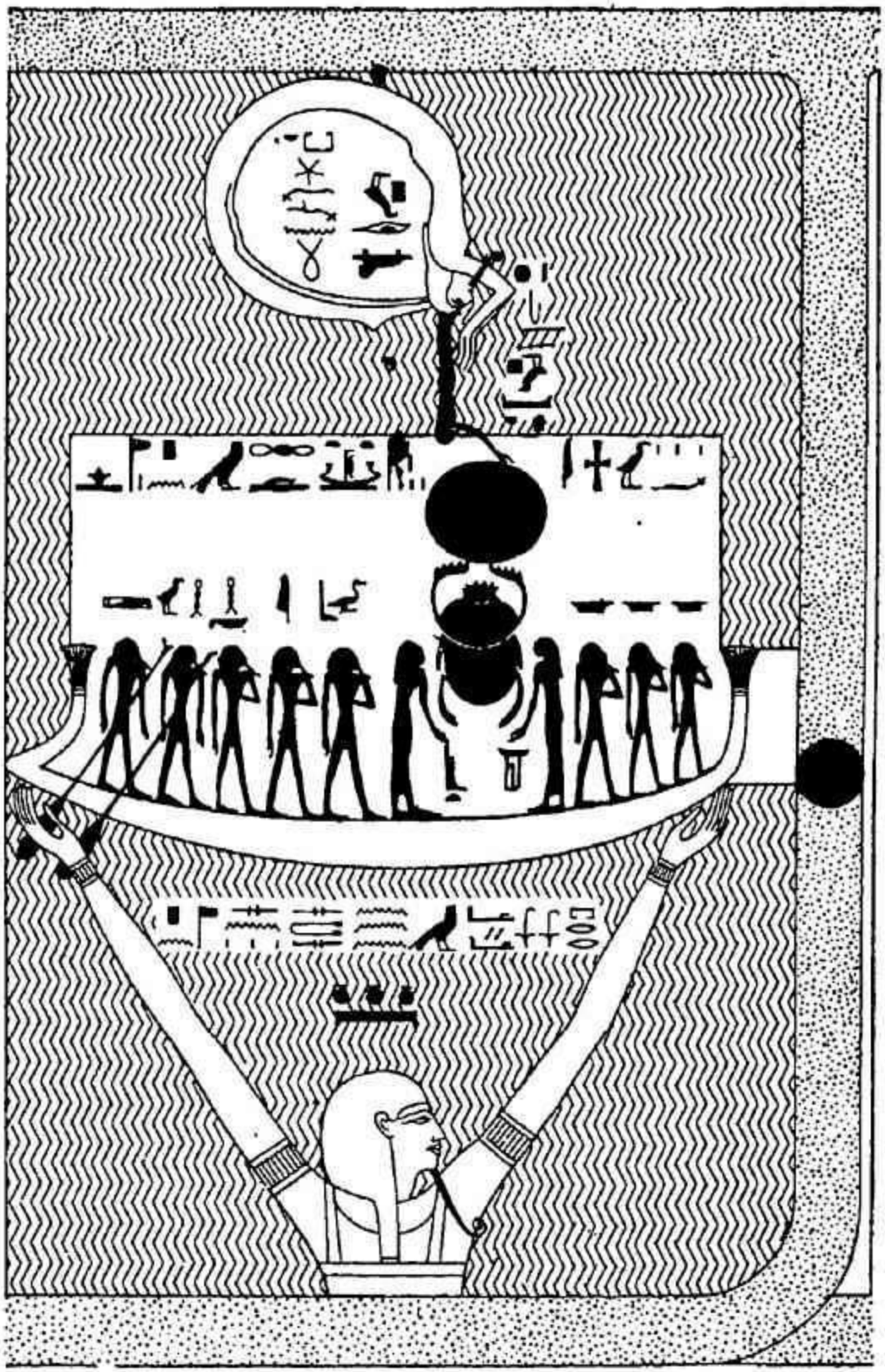
It seems normal to me that eminent Assyriologists could not understand the meaning of this passage, the story of the “death” of Marduk (Horus) not being understood as a real alchemical atonement ritual. The strict translations of SI-LA-AH and SI-IM-LA-AH[357] give respectively: “the chrysalis of youth that straightens” and “the Breath of the chrysalis of youth that straightens.”.

These two words confirm Marduk's alchemical rest. The nymph (from the Greek Numphê) represents the period of intermediate development between the larva and the final stage. This state generates the moults of

metamorphoses. The nymph cannot move or feed. The use of linen in the ritual suggests a total resting of the initiate (state of Silah), presumably wrapped like a mummy and placed on a bed.

We find this same idea of a nymph on one of the walls, near the Osireion of Osiris in Abydos which, as explained in *The Last March of the Gods*, became a very important initiatory center where initiates to the Great Mysteries of Osiris were placed in the seventeen niches of the Osireion used as incubation alcoves.

58. Closing scene of the 12th hour of the Book of Gates in the Osireion complex in Abydos. Isis and Nephthys are around the solar scarab as Osiris, in stasis, swings upside down like a chrysalis above the stage. The Sun between the scarab and Osiris is a Black Sun, namely the Light of initiates and transformations. The text surrounded by Osiris says: *"This is Osiris, it encircles the Duat."*. The Duat represents the stay in the afterlife of souls conditioned by a specific space-time.



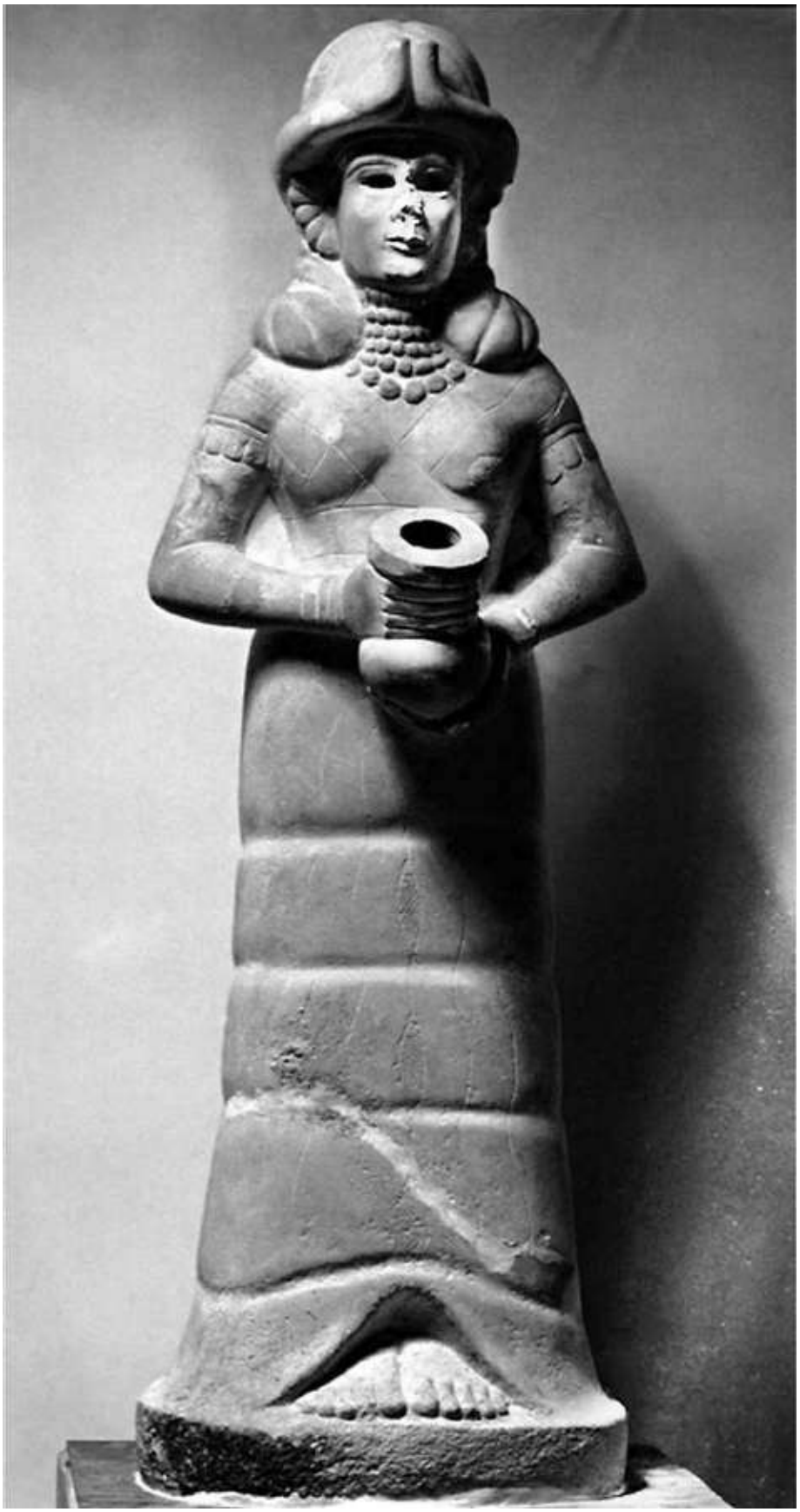
The word Simlah (the Breath of the chrysalis of youth that straightens) seems in connection with line 24 (side b) where it is a question of reciting a ritual related to the release of the Breath of Marduk. In the same way, the text brings in the sister (Ištar) as the only one capable of offering the father's water of life (Osiris). When the state of Simlah intervenes through the Breath, one must straighten the body and sit it on a seat. We are in the presence of a rite of passage, purely Egyptian, engraved on a Sumerian tablet.

According to my research, this ritual is partially found in the passage of the 3rd grade in Freemasonry. This hermetic ritual, linked to the murder of Hiram, is a derivative of the Ancient Egyptian Mysteries, where the candidate was put in catalepsy in a pyramid for three days during which he was purified and tested. The principles of symbolic death that we find today in the Masonic third degree were used in the mythical age of the gods. In Egypt, this ritual was called the Door of Death. His memory is found, until now, in all the boxes, under the name of *"Death and Resurrection of Hiram Habiff, the son of the Widow"*.[358]

This initiatory death rite allows the initiate to look within himself, and to know his body thanks to a mastery of his breath. This is why, in the ancient Mysteries, this passage was called the Door of Death. Ištar herself had known this ritual that Isis had subjected her to (cf. Anton Parks: chapter *Ereškigal and the Ritual of the Door of Death* in "*Enki in the Land of the Dead*"). This experience draws from the soul present in each of us, the fragment of burst Light coming from the Source of all things. This symbolic death prepares a new life. In the text studied above (AO 3023), fully emerges the symbolism of the initiate placed in catalepsy in Mother Earth (the mountain-pyramid), the latter receiving the seed (the grain in the text) ready to be watered by water which will give a new plant in the pit of the pyramid. This water of life will be transmitted by a woman full of love, the sister-mistress:

> *"What you are offering, Mistress, is the love the king inspires and the help the king receives. What you offer, Mistress, is the help the king receives and the kindness to the king in the body of all gods."*
>
> **- Texts of the Pyramid of Teti, 346: 562a-562c**

59. Inanna-Ištar carries the life-giving cup in her hands in Tell Hariri, Syria, about 10 kilometers / 6 mile from the Iraqi border. Excavations of the town of Mari.



In the Babylonian ritual, a priestess takes on the role of Šarpanitu-Ištar[359], the loving wife of the god. She sits down weeping at his side: *"For love, to make him better, she went down there, waiting for his resurrection[360]"*. The god is then wrapped in a shroud or simply placed in a coffin where he had to wait three days during his resurrection... Once again, I asked Tau-Eléazar to give us his own version, drawn from the teachings of Freemasonry:

> **A.P .: According to my research, there is an important ritual in Masonry, that of regeneration, where the initiate must lie down when passing the 3rd grade. This ritual simulates the death of the Master. I found rituals of this kind in Mesopotamia and Egypt, could you tell us more in order to verify if my discovery is confirmed?**
>
> T.E .: "During our elevation to the rank of Master, we all experience a new initiation: the death initiation. On what path do we want to be taken? Death has always been at the center of any reflection or meditation on life.
>
> The symbolism of death and resurrection goes back to ancient times before culminating for us Freemasons in the legend of Hiram. Already three thousand years before J.-C., a legend related the existence of a fabulous king, Tammuz, lover or husband of the goddess-mother, who died at the same time as nature and resuscitated three days later.
>
> Also comes the legend of Osiris. Ra, now old, had chosen Osiris his eldest son to succeed him. The latter, helped by his sister-wife Isis, proved to be an excellent sovereign. But Seth, a jealous brother, sets a trap for him, kills him, cuts up his body and throws the pieces into the Nile in order to prevent its reconstitution and resurrection. However, Isis, by dint of patience and stubbornness "put together the scattered pieces", reconstructs her husband's body until the missing appendix, whereby she can become pregnant from the god, whom she raised back from the dead. Hence the adage, "bringing together what is scattered", important to Freemasons, which amounts to saying that all knowledge has been scattered, it is up to us to bring it together.
>
> And I cannot ignore the Passion of Christ and his resurrection, real or legendary, it is part of the same tradition. Like King Tammuz, three

thousand years before him, Christ resuscitates three days after his death and after having descended into hell for three days. But the symbolism of death and resurrection is found in many cultures. Around the world, “pagan” populations celebrate mysteries to which one is admitted only by initiation. They almost always contain mimed scenes where the most frequent dramatic element is the simulation of death followed by resurrection. We find such rites in Australia, in the archipelago of the Fiji Islands, in the Congo, in New Guinea.

In the initiation of Hermès Trismegistus, the three times high, there is an initiatory ritual during which the student must dive into a basin which is at the foot of a wall. The latter understands that the exit of the basin is on the other side of the wall. He will have to take an unknown path, underwater, in the dark. There are several paths, dead ends, he will have to find the way...

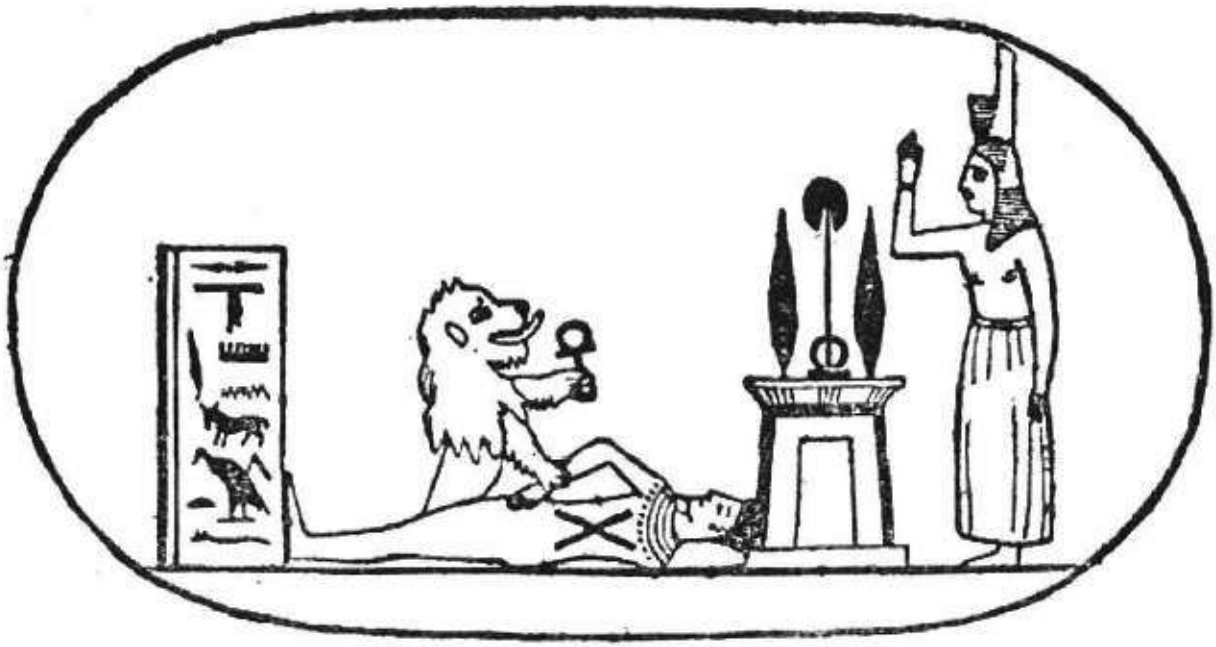
How can we not understand that the pool represents the feminine matrix through which it will be reborn?

Die to be reborn. It is the Anastasis, to rise again, a multiple symbol, the base man must die to be reborn better, greater. This also symbolizes that in any situation the initiate must rise up.

But know that in the Masonic initiation, there is another mystery, when you are reborn, you come back from death, but you do not get up on your own, someone is reaching out to you...

But I think I said too much... "

60. The lioness Sekhmet, both a warrior form of Hathor and a goddess of healing, takes the arm of a reclining man while holding an Ankh (sign of life and Venus) in her other hand. The scene is played out in front of a figure of Isis and a temple with two columns; the whole being surmounted by two trees of life presented in the form of two columns of fire, a bit like the two columns Jachin and Boaz of the Temple of Solomon. Sekhmet seems ready to pick up the individual. We could also recognize here a version of the Masonic handshake, a real sign of recognition in Freemasonry. Image taken from Hieroglyphica by the Alexandrian philosopher Horapollo (5th century CE) which was inspired by the writings of Alexandrian Cheremon, curator of the Library of Alexandria in the first century CE. Venice Edition, 1505.



In the Egyptian culture, the came to the throne of the legitimate sovereign is mixed with a desire to rebalance the Universe. Egyptian chronicles tell of how Horus obtained his place among the gods. As for the Babylonian version, the feat will be made possible thanks to many sacrifices and through a goddess. In Babylonia, it is Inanna-Ištar, while in Egypt, the role falls to her equivalent, Nephthys-Hathor. True Bearer of the primitive Grail, Nephthys-Ištar represents the priestess of ancient times obscured by the new religion of Christianity. She embodies the revealer of the Mysteries, the Sovereign Virgin, whose purity is reflected in the flaming cup she carries with her.

Horus-Marduk benefited from the Black Sun, the Spiritual Sun. Jean Markale tells us on this subject that the Black Sun only shines for initiates, those who know how to see in the dark. But such a conception seemed dangerous to the Christian adapters of the legend of the Grail. Black is suspect because it is uncontrollable; it must therefore be prohibited. This is why the initiator woman is a creature of the “Enemy” who should never be named, because we should never give the real name of things or beings that represent a danger[361]. We have seen above that Isis knew all the real names of the gods and that this concept relates to ancient Egypt.

The central piece of the Grail, as found in several interpretations of the Middle Ages like those of the different versions of Perceval, looks like a game of chess where the possibility of beating the old king (the old me) and to take his place is only possible with the help of the queen, the only piece of the game able to move in all directions and to grant the decisive victory.

7. The last days of the Akitu's festivity: from the Resurrection to the Sacred Marriage

Akitu ceremonies continue between the end of the fifth day and the start of the sixth. The lack of clarity as to the sequence of events does not allow us to provide definitive answers. Logic dictates that after Marduk's imprisonment and stasis comes the lamentation and burial of the god. Crowds gather around the cavernous mound where Marduk lies in silence.

On **the sixth day**, the gods arrive in Babylon from all directions by boat or by land. All the temples are open and the statues of the gods, like sparkling stars descended on Earth, advance slowly because of their enormous weight and carry in their wake the sacred incense which smokes in large vases. Among the deities, Nabu, son of Marduk, established his residence in Ezida, the chapel located in the temple of his father. Once again, the Babylonian ritual departs from the original story. In the old version, Nabu appears to be a prisoner with Marduk and suddenly disappears from the scene. Babylonian ceremonies do not follow this pattern at all and make Nabu a hero ready to free Bel-Marduk. We know that this role is that of Ištar (Hathor)...

The ritual then involves the two cedar wood figures made on the third day of the Babylonian festivities (see the third day). These two figurines represent Marduk and Nabu with a snake and a scorpion in their hands, symbols of formidable and aggressive weapons like poison. To thwart fate, the two objects of worship are recovered in the temple of Madânu (the patron saint of judges), then beheaded in front of the crowd. We now know why these statuettes bearing the effigies of Marduk and Nabu suffer this fate. It is a question of changing destinies and making the statues pay instead of the two criminals, killers of the Great Goddess! A great purifying fire is lit and heads are thrown into it. Fire is the only element able to destroy evil and repelling it.

The priestesses and the crowd mourn by imploring the divine Light in front of the door of the Esǧìl. All wish to wake up the lying god! The process is reminiscent of that carried out in ancient Egypt where lamentations are used to ward off evil thanks to prayers repeated like mantras and punctuated with plaintive cries with singular intonations. The crowd questions the priests at the entrance. Sotirios Mayassis (1894-1965), architect and archaeologist,

tells us that the funeral ceremony of the burial was to take place in the enormous base, the Gigunnù from below, considered as the “Door of the Tomb” of the great tower of Babylon. There, in a rectangular vault, the body or statue of the god was placed in a gold coffin. The clothing and the insignia of the god being entrusted to his wife, the latter had to invest him immediately after the ritual resurrection in the temple[362].

61. Babylon, Oriental Institute Museum, Chicago. Maurice Bardin, 1936.

On **the seventh day**, Nabu, assisted by other gods, must forcibly free Marduk from the mountain of the underworld. Marduk's followers mimic a battle in the streets to deliver the god and get him out of his prison. Their forces break on the huge door of the sanctuary, but all eventually enter the mound, the door of the vault jumps up and the attackers enter the tomb room. Did the events unfold this way in real history transformed into myth by our historians? Or did the Babylonian festival invent this liberation in order to increase the dramaturgy of the episode?

The archaeologist, Henri Frankfort, said of this seventh day dedicated to the battle to free Marduk: *"The commentary on the Babylonian feast mentions some incidents taking place as the procession went from the landing stage to the temple. It does not seem likely that the true liberation of Marduk may have taken place on the very day of the arrival of the gods. Furthermore, the day of the seventh was intended for this ceremony. Unfortunately, we do not know at all what liberation was represented.[363]"*.

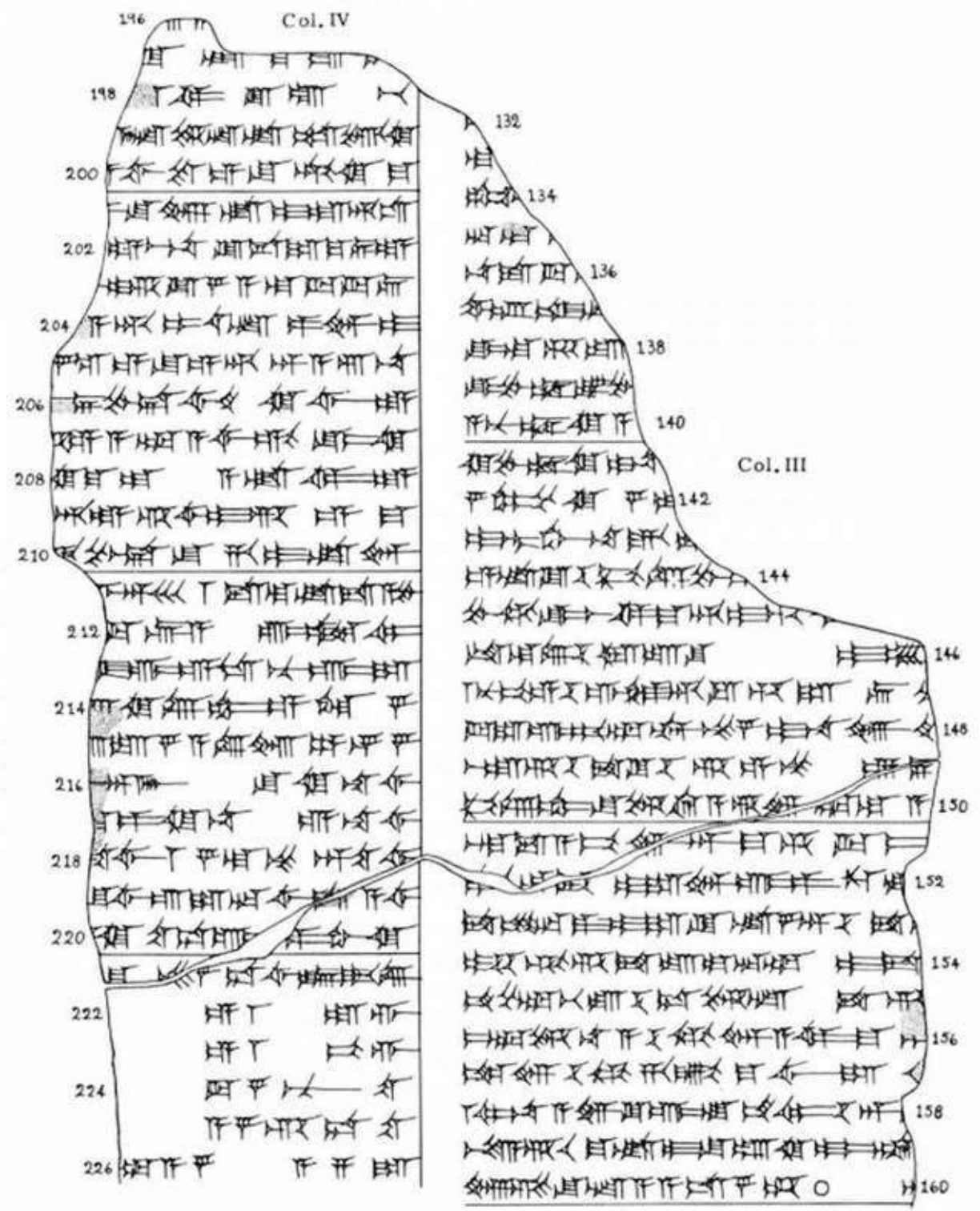
The eighth day concerns the resurrection of Marduk. After the battle, Ištar and members of the Marduk clan prepare for the exit to the Light of the Recumbent God. Tablet K 9962 from the Ashurbanipal library is dedicated to Ištar. It probably comes from ancient prototypes of the Babylonian period relating to "the imploration at Marduk". This very interesting text features Ištar as "resurrectress" of Marduk, herself perfectly still in her vulnerable aspect. The text evokes the state of Bel-Marduk as it is found in tablet AO 3023[364] where he implores his sister and his family. The tablet then continues its narration on the state of experience on the verge of death where only Ištar can take the hand of the suffering king and raise him up, a typical scene of the Christianized Grail. Here is what we can get from it despite the regular breaks in the text:

> *"He is drowned in tears, he cries [bitterly]; his lamentations summon his family. To his painful complaints his relatives have gathered. The day he waves, the night he sighs. Pity has gone from him [and prayers to?] pleading. He's hot, he's knocked down, he's covered all over[365] ... His feet are crushed, his hands are shaking, his chest has been bruised ... he's cramped, (breath) short, his arms are helpless. His mood is dark, his manhood has been taken away from him. His ears are weakened… He doesn't know what he wants, he doesn't remember*

[him]self[366]*… (Ištar), take him by the hand so that one does not ask him for […?]. Reinforce his steps, have [sure] his bases… Deliver him from the grip of the catastrophe… The one who explains dreams has not finalized [his] offering… May the diviner not […]… That is why, seek him […] May he not drag his breath of life [behind him?] May he not pass without you [his] path*[367] *[…] It is sweet to sing the l oranges of the daughter of the Moon […] She frees the one who is bound. To the prisoner, she shows the Light*[368] *[…].”*

- Hymn to Ištar: "Ištar frees Marduk", tablet K 9962, columns 3 and 4, extracts from lines 145 to 213

62. “Ištar frees Marduk”, tablet K 9962, columns 3 and 4.


Col. IV
Col. III
196
198
200
202
204
206
208
210
212
214
216
218
220
222
224
226
132
134
136
138
140
142
144
146
148
150
152
154
156
158
160

Several elements here support the idea of the use of psychodrugs which cause fever; “crushed” feet, arms and hands; the overturned body, as well as the changing hearing and the feeling of not knowing any more who one is. The role of the soothsayer explaining dreams further strengthens the notion of a shamanic journey into the heart of dreams ...

As with Jesus in the New Testament, the resurrection takes place on the third day after the “burial”. A quick calculation allows us to confirm it: Marduk's incubation (his entombment) takes place on the 5th day of Akitu and his resurrection takes place on the 8th day. The priestess taking on the role of Ištar-Šarpanitu opens the coffin and discovers the new god. In the New Testament, this role falls to Mary Magdalene, equivalent of Ištar-Nephthys!

Akkadian tablets (Mesopotamia)	**The Jerusalem Bible**
Akitu cycle + K 9962: "Ištar (double of Nephthys, **Meri-Miktal**" [illegible] Beloved of the **Tower** ") **resuscitates**, releases and shows the Light to Marduk on the **third day after his burial**.	Gospel of John, **20**: 1-2: "**Mary Magdalene** (Mary of the **Tower**) discovers the **resurrection** of Jesus **three days after his death**."

In the Babylonian ritual, sacred water, the nature of which we do not know, was used to revive Marduk. Pallis tells us that this water, Evenš Kâtâ (“vivifying, miraculous and holy”), intervened in a long ceremony whose objective was to bring Marduk back from the dead[369]. The Akitu feast was an elevation ceremony accompanied by an awakening ceremonial in order to make Marduk straighten up. Everything suggests that when he woke up, the Babylonian ritual involved the straightening of his statue thanks to its sprinkling with miraculous water.

The texts relating the origin story lack detail. In the primitive version, and not that of the Akitu where Marduk seems replaced by a statue, what type of liquid does Ištar-Nephtys bring to Bel-Marduk? No details are provided in this regard. I will simply say that only the blood of an immortal can heal another immortal... Ancient rituals involved sharing blood in a couple, a concept totally forgotten today and demonized with the myth of the vampire. This topic is not relevant to this work, but the reader should simply know that these ancient magical practices, performed only as a couple, have nothing to do with black magic or black masses.

◆◆◆

The Akitu ceremonies continue with scenes performed by men and women of the clergy. The priestess, who has been lamenting for three days, is jostled by officiating priests. The latter push her aside as she retreats into the shadows. This lack of respect can be surprising when she alone is responsible for the magic of the resurrection. The group calls Marduk: *“Get out Bel, the king is waiting for you!”*. All move the divine statue that they roll on wooden cylinders to the Ubšu’ukkinna[370], the place of the divine assembly, image of a celestial part where the gods Anunna were generated. The decomposition of this word into UB-ŠU-UNKIN-NA gives *“the powerful part of the Universe - station of Assembly”*. Every major city in Mesopotamia had an Ubšu'ukkinna in the image of that of the gods when they presided over human affairs. The celestial UB-ŠU-UNKIN-NA of the Sumerians and Akkadians includes the Dukù which represents the “Holy Mound”, the place of the origins of the gods.

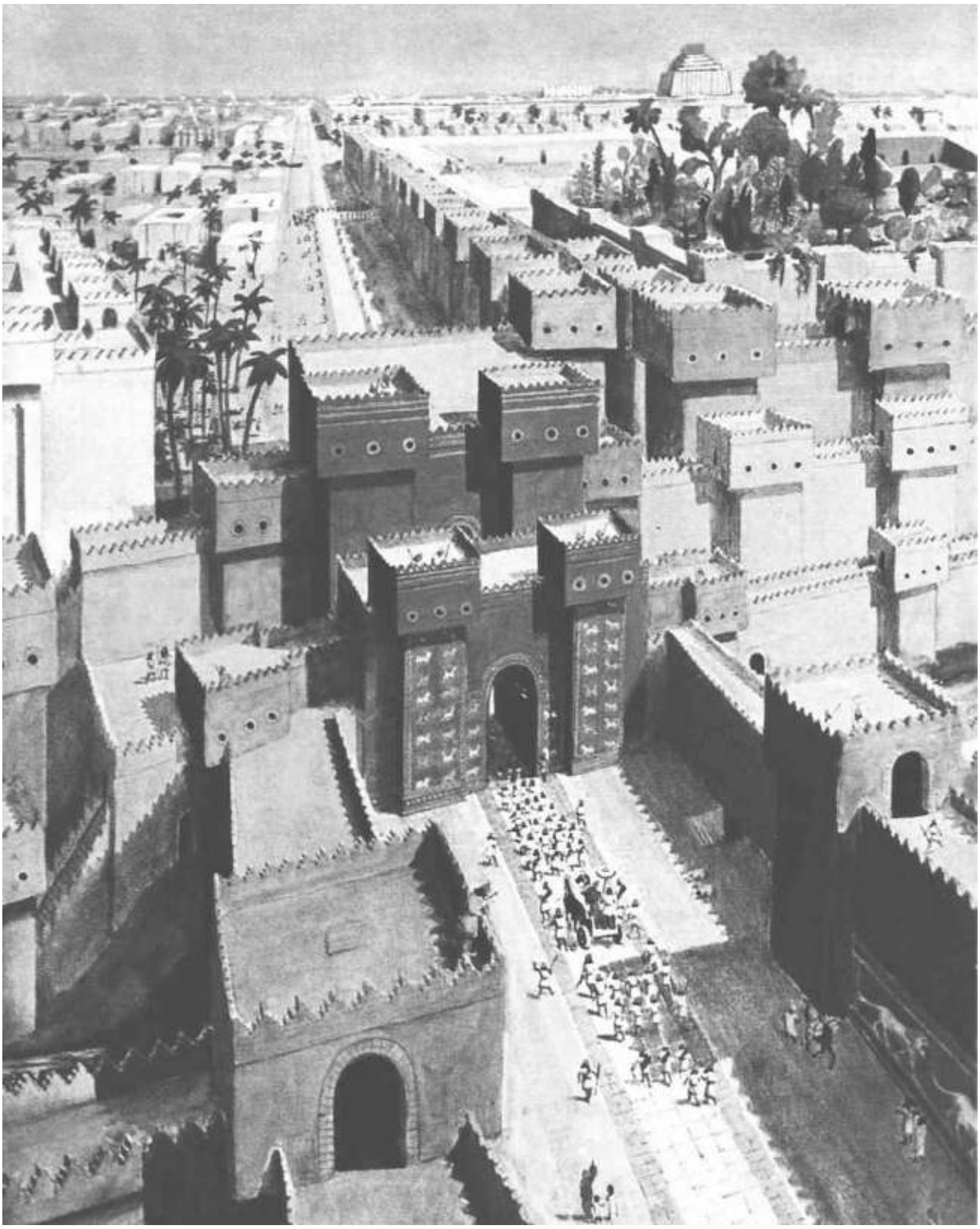
The room is dark and vaulted, lodged in the bowels of the earth. All the divine statues are there to deliberate the fate of Marduk. The king of Babylon implores all gods to support and honor Marduk. We then proceed to

the investiture of the risen god. At noon, the statue comes out of the subterranean darkness and presents itself to the crowd. This triumphal exit from the statue corresponds to the climax of the Akitu festival, at the sacred moment of the appearance of the god, itself presented as the resurrection of the dead and reanimated god. Marduk's statue will remain in the doorway all night long and everyone can admire it under the ablaze of divine torches.

On **the ninth day**, the Great Procession resumes its course with the statue of Marduk and heads towards the Sacred Gate and Aiburšabu Avenue ("Let the enemy not trample it!"). Šarpanitu moves slowly through the stifling morning air and the scent of aromatic herbs. His eunuchs accompany him as well as his priestesses and "maidens" in light outfits whose songs, dances and melodies on the flutes amaze the crowd. They recall in every way the virgins of Hathor of ancient Egypt. The grandiose procession crosses this magical setting of enamelled bricks as in a dream. The divine statues leave behind them perfumes with mixed scents.

The long procession crosses Babylon from the north, passing through the Ištar Gate and joining the Euphrates. The divine statues are then transferred from their chariots to royal boats. Under the guidance of the king, the boats sail quietly and represent the victorious army of the male gods who, at the beginning of time, set out to meet the Divine Mother Tiamat to destroy her armies in the heavenly tide. This ninth day marks Marduk's victory over the Chaos of Origins. A short distance away, the gods dismount and resume their chariots towards the abode of Akitu, "the House of Prayer", the very place where, as line 7 of the VAT 9555 tablet indicates to us, Marduk was questioned before undergoing the ritual of the ordeal (the Ordeal). According to Eckhard Unger's plan of Babylon, this temple was located nearly 200 meters from the northern enclosure of the city. Marduk and the gods will dwell in Akitu from the eighth to the eleventh day. There, far from the crowd, strange rites will take place in commemoration of the victory over Chaos.

63. Procession near the Ištar Gate during the Akitu festivity. Herbert Anger, 1927.



On **the tenth day**, the king, in the form of Marduk, celebrates his victory with the gods of the upper and lower worlds. The divine statues are ceremoniously arranged around a large table for a large banquet. Statues don't eat. Several economic texts refer to lists of offerings for the feast of Akitu. We imagine that this banquet was intended for the king, the royalty and the priests who accompanied him[371] to celebrate the royalty recovered from Marduk and that of the king renewed for one year.

At nightfall, the king, in the guise of Marduk, returns to the city to celebrate his marriage to the goddess Ištar embodied by the highest priestess of Babylon. Several tablets inform us, by allusion or extracts, that Marduk and Šarpanitu, in the forms of the king and a priestess of Inanna-Ištar, entered the sacred chamber to perform the Sacred Marriage. The king was to confirm the glorious destinies promised to the whole country by uniting with the energy of Inanna-Ištar. In any case, the ritual took place during the New Year festivities. Sometimes the date of divine union does not correspond to that of the tenth day of the Akitu feast, but to the first or third or even to the fourth day. We can therefore imagine several arrangements of the ritual over the centuries and millennia:

> *"The King had a platform erected for the Sovereign of the Palace, and the divine sovereign slept there with her to ensure the life of the whole country; to celebrate exactly the First day (of the New Year), to zealously perform the holy rites from 'The day of sleeping together'. On the New Year, the date of the said rites, a bed was made for my Queen. It was purified with rushes and scented cedar; and this bed for my Queen, once ready, a bedspread was thrown on it. My Queen, then, was bathed [side by side] with King Iddin-Dagan! After the holy Inanna was washed with soap, the soil was sprinkled with fragrant cedar oil. Then the King proudly approached the sacred lap: he joined Inanna's glorious lap and [the King] slept with her, tenderly palpating her beautiful breasts! When the Queen had rested for a long time on the King's lap ... She whispered: ' Iddin-Dagan, yes, I will prolong your life '! [372]"*
>
> **- Hymn to Inanna of the Isin Dynasty (between 2017 and 1817 BC), extract from lines 169 to 192**

The union of the king, image of the god with the goddess, marked the

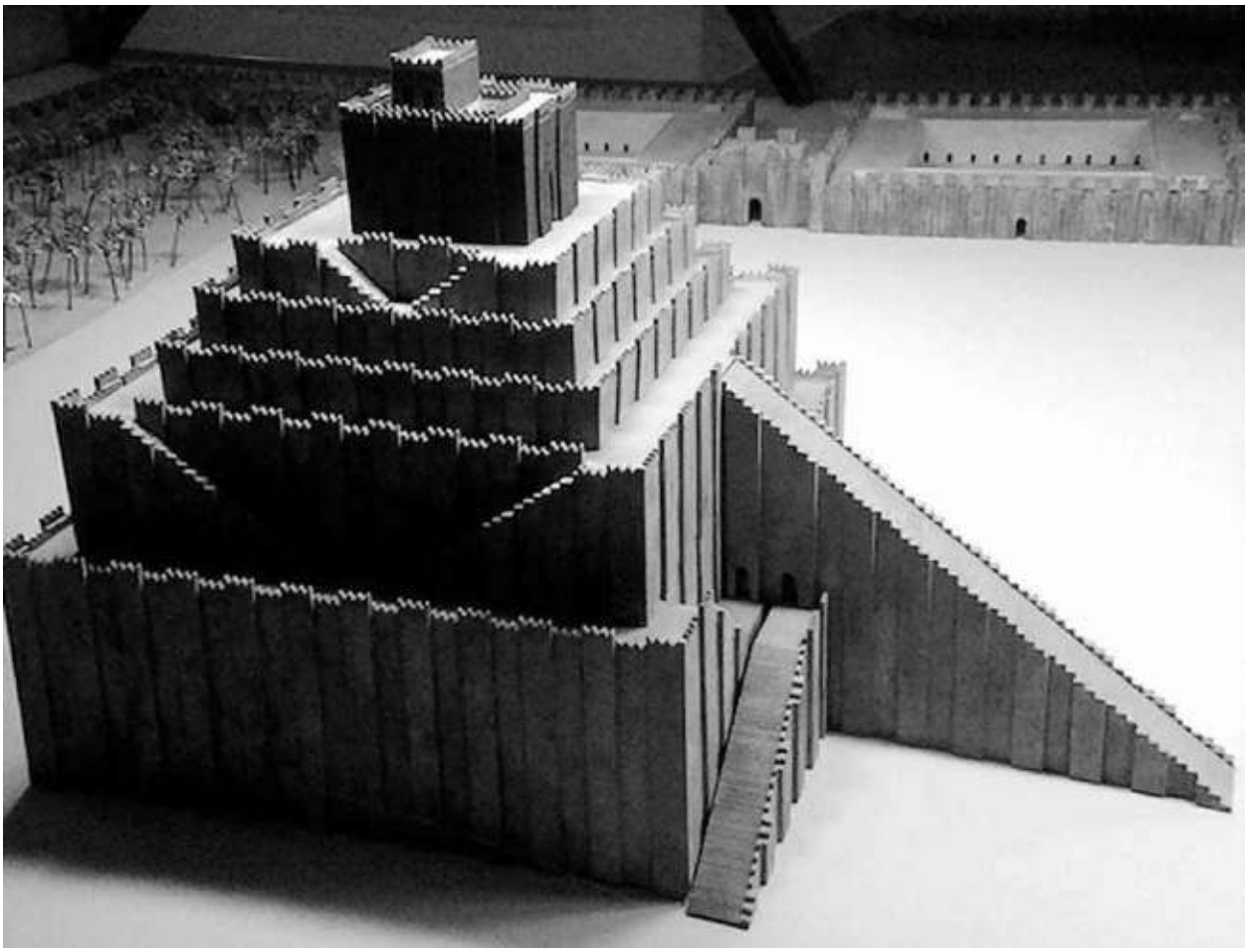
return of the fruitfulness of nature, the countryside, the herds and humanity after the stagnation of winter. We do not know precisely where the Gigunû room was located, an Akkadian term generally translated as “sacred chapel on the terrace of a temple”. This word comes from the Sumerian GI-GÙ-NA, interpreted as “sacred construction”, but whose strict translation gives “the measure of the tribute”. In view of this translation, we must see in this ritual, already practiced in the Sumerian period, a royal process considered as an obligation and a charge of the sovereign towards the Goddess-Mother.

Some believe that this union took place in the sacred quarter of Babylon, more precisely in the complex of the Esğìl (Temple with the high summit). Was it the low temple or the high temple where the step pyramid was located, the famous ziggurat or Tower of Babel called Etemenanki[373]? Herodotus, Greek historian and geographer from the 5th century BC, seems to provide an answer to this riddle by describing the Tower of Babel where the rite took place:

> *“[A] wall surrounds the city (of Babylon) like a real breastplate. There is another one inside, as solid, but less wide than the first. Each half of the city, on either side of the river, has a sort of fortified central square. In one, this square is occupied by the royal palace, in the other by the temple of Jupiter-Baal, a large quadrilateral with two side stages, which still exists today. in the middle of the temple is built a massive tower, one stadium long and wide, surmounted by another tower, then another, and so on up to eight towers. An exterior spiral ramp allows to reach the top. Halfway up the climb, there is a sort of halt, with seats where you can rest. At the top of the last tower stands a large temple, inside which you can see a bed with beautiful blankets and a golden table. There are no statues. No one is allowed to spend the night in this place except the woman of the Country designated each time by the god, according to the Chaldean priests who are the priests of the god. These same Chaldeans affirm (which I can hardly believe) that the god himself descends into this temple and comes to lie down on this bed. The same thing would happen in Thebes, in Egypt, according to the Egyptian priests. In either case, these women, wives of the god, cannot have any sexual intercourse with (mortal) men. Practice that we find in Patara, in Lycia, where Apollo goes at certain times inside his temple, and spends the night with the high priestess.”*

- Herodotus, History, Book I, 181

64. Model of the Esagìl complex with the Etemenanki ziggurat or “Tower of Babel” (Babylon).



Each floor of the Babylonian ziggourat had a secret chamber where the king had to stop to perform some ritualistic formulas during his ascent to the bridal chamber. The sovereign entered the room by going up the tower by the stairs on the right. The priestess, representing the goddess – “daughter of pure Heaven, like the rising sun” – approached the top by the staircase on the left. The high priest lit a torch[374] with the Sacred Fire and pronounced his prayers. The torch ignited an altar at the top of the ziggurat and the ceremony ended with the breaking of a jar in front of the sacred torch, symbol of the Light which warded off Evil. Everyone then descended from the tower to leave the royal couple in the bridal chamber.

The priestess was usually a Nindiĝir (lady of the gods) or a Qadištu, “a consecrated holy woman”. This Akkadian name has nothing to do directly with sacred prostitution and is, wrongly, often translated into hierodule (prostitute). Rather, it designates a high-ranking priestess. Qadištu was also an epithet of Inanna-Ištar as a high priestess. In many texts, this Akkadian name designates holy midwives and nurses, as was precisely Nephthys-Ištar. This word is part of the same family as Qadâšu (to be free, to be pure) and Qâdu (to light, burn, set fire). Its Sumerian equivalent is NU-GIG (the non-sick). Its decomposition in Sumerian gives KAD_4-$IŠ_7$-TU (former assembler of life) or even KAD_4-IŠ-TU (assembling the life of stars). This is to say the sacred connotation that brings together this incredible title.

Regardless, the high-ranking priestess represented Ištar, the Lady of Heaven and Earth, and bestowed prosperity as well as royalty for the new year. Egyptian papyri and Mesopotamian tablets attest that the various goddesses of ancient Egypt and Mesopotamia – assimilated to Celestial Cows – transmitted to kings their divinity and divine powers by having sexual intercourse with them. The king was invited to share the life energy of the priestess-goddess in the sacred nuptial bed where he obtained immortality and thus became “the Bull of Heaven”. Likewise, the High Priestesses of Antiquity, true incarnations of the Mother Goddess on Earth, practiced the hieros gamos ”the Sacred Marriage”. They chose a lover, regarded as the son of the Mother Goddess, and practiced with him “a sacred sexual union”. At the end of the ritual, the man was transformed into the husband of the goddess and carried the royal function. These rites were practiced as well in Sumer, in Egypt as in classical Greece.

Marriage relations were therefore the driving force and the

culmination of this royal feast associated with the resurrection of the sovereign and of nature. The prince or king, saved by the goddess, owed her respect and remained subject to this clearly matriarchal celestial kingship. We do not know much about the sexual rite practiced during this enthronement, but some elements still remain. Since the oldest Antiquity, there would remain a thousand-year-old knowledge related to eternity and the monthly cycles of women associated with a deep awakening. Many traditions, such as that of Tantrism, contain techniques of sacred sexuality whose somewhat esoteric alchemy grants spiritual enlightenment and a form of longevity.

The optimal time for this transformative enlightenment would occur during a woman's period, when her sexual energy is at its highest. This energy, channeled during sacred rituals like the royal union, allows the couple to obtain enlightenment and to approach the Universal Creator, but also to access their own inner divinity. The prolonged exaltation thus produced, by making the energy rise along the seven principal chakras, awakens the state of absolute identity which foreshadows divine illumination[375]. As mentioned before, we can imagine the magical sharing of the blood of the divine couple...

65. Ištar holds in his hand a caduceus, symbol of elevation and mastery of energies.

Louvre Museum, AO12456. Photograph by Marie-Lan Nguyen.

The eleventh and twelfth days mark a second determination of destinies and the gods recover for a year their divine functions. Joy breaks out in the city. The music swells everywhere under the scents of perfumes and incense. Neighborhoods abound, the human tide moves in the heart; all will forget for a few hours the hard life. The statue of the great Marduk returns to his palace for a year as the festivities last all the night. The next day, the statues of the gods who came to visit for the event return to their cities to return to their respective temples...

◆◆◆

What place does Jesus Christ occupy, in Templars' minds, after the discovery of these Egyptian and Mesopotamian traditions? Should we still be surprised by the famous spitting on the cross revealed during the trial of the Templars? In fact, from the moment of reception in the Order, every monk-knight had to spit on a cross; many evoke rather a crucifix, therefore a representation of Jesus crucified.

Our investigation will now be limited to bringing together the exhibits identified throughout this study with twists and turns. Additional elements will flesh out the scenario and lighten the scene. The famous Baphomet, this strange being relegated to Satanism, will take a completely different form and find its true values and functions. We will discover what extent the veneration of the Templars for the famous Baphomet contributed to reject the crucifixion of Christ, but also to reject the image of the Virgin Mary such as Saint Bernard of Clairvaux and all the Church of Rome wished to propagate it.

As for the Grail, we won't compromise on it. We have already discovered several notions related to this primitive Grail, but the essential remains to be identified. Should we be surprised, the Christian stories of the Grail are born shortly after the first steps of the Templars in the medieval tumult of the Middle East... Does not the legend say that the German knight Wolfram von Eschenbach, responsible for one of the most famous Grail tales, was himself a Templar? Was he not an initiate in gnosis (hidden knowledge)?

"Let us only remember that the kingdom of the Grail (or that of the Divine Presence) thus became the symbol of this Edenic Supreme Land

where gnosis is queen and ignorance banished; the Holy Land situated at the center of any true spiritual "Queste": the mystical pole of all Traditions converges, because, at the origin no doubt, they emanate directly from it.[376]"

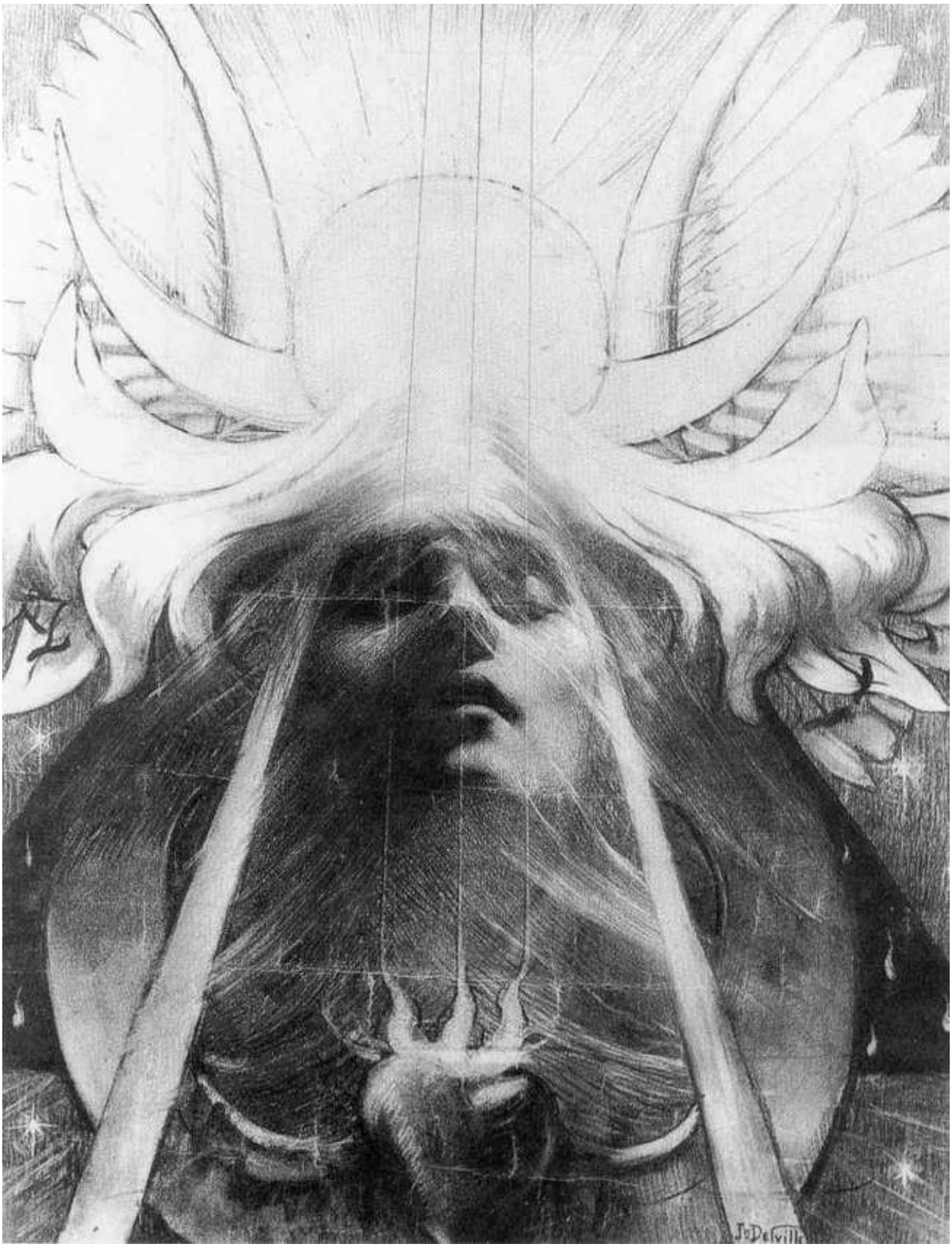
Wolfram von Eschenbach - Parzifal

What did the primitive Grail represent? Was it an element emanating from the divine Light and collected in a moon cup? The cup of Nephthys-Ištar is strangely mixed with the vase of perfume of Mary the Sinner (called Mary of Bethany), and the enigmatic Mary Magdalene. This Marie-Magdalene, true Carrier of the primitive Grail, was she not rather a mythical character, and composite, assembled starting from much older oriental stories? Or was it an archetypal projection subjected to the cycles of time?

All the deepest aspects of Gnosticism come under the feminine principle embodied by the two faces of the same energy present since the dawn of time: Mary (Isis) and Mary Magdalene (Nephtys-Ištar). Marie and Marie- Magdalene are both saints particularly venerated by the Templars. At the beginning of my *Ǧírkù Chronicles* (*The Book of Nuréa*), this feminine energy brings together Pištéš (Pistis in Greek: Faith) and Šuhia (Sophia in Greek: Wisdom) respectively, which we find in the form of Pistis-Sophia in the Gnostic texts from Egypt, namely Divine Wisdom, the Mother of Origins; the only one capable of operating Salvation. But Gnosis predestines itself for Salvation...

PART 4 THE SECRETS OF THE BAPHOMET AND GRAIL

Parsifal by Jean Delville (1890)



1 Baphomet decrypted

According to the virginal doctrine of Saint Bernard of Clairvaux (nephew of André de Montbard, one of the nine founders of The Order and 5th Grand Master of the Temple), was not the Celestial Lady the double of the hero, the one who protects him and who inspires him anytime and anywhere? Saint Bernard wrote the Rule and the Statutes of the Order of the Temple. The Templars normally followed his teachings, but their discoveries very quickly deviated them from the initial conception of the Blessed Virgin propagated by Saint Bernard whom he himself called “Notre Dame” (Our Lady) ...

As we saw above, Saint Bernard regularly got angry with the Templars and seemed to want to back down on several occasions. Only the Pope himself could force him to respect his commitments. Bernard de Clairvaux, in close contact with the solar energy of the Virgin Mary, would he have been afraid of the discoveries of the Templars? Indeed, these “oriental discoveries” called into question the love that his monk-soldiers should have for Mary, the mother of Jesus and for Christ himself. However, we now fully understand the situation: the Templars could no longer love blindly these pale reflections, while their gazes were still further, towards ancient times, towards the origin of everything ...

1. The fall of the Order of the Temple

In 1291, following the loss of Saint-Jean d'Acre (a strategic city located north of the bay of Haifa), the Christians left the Holy Land definitively and the power of the Order of the Temple moved temporarily to Cyprus. This time marks the end of the Latin Kingdom of Jerusalem; religious orders such as the Templars and Hospitallers did not escape the forced exodus. Very quickly the question arises of the usefulness of the Order of the Temple, employed for nearly 180 years to protect the Holy Land.

Progressively, the Templars returned to Europe and their numerous commanderies. The latter have riches envied by the greatest kingdoms and kings. Money has piled up over the decades thanks to their numerous royalties and profits from their perfectly autonomous commanderies. Their military power is now an important problem: the Templars have at least nearly 15,000 men trained in combat, including 1,500 knights[377]. They all enjoy complete independence and report only to the Pope.

Five years after the fall of the Kingdom of Jerusalem, the King of France, Philippe le Bel, is preparing to despoil the property of the Church to finance the gaping holes in country's budget, resulting of repeated wars, ruinous conquests, and occupation of rebellious Flanders… Pope Boniface VIII then drew up the bull Clericis Laicos (1296) thus threatening with excommunication any man of the Church who would claim taxes from the clergy. Philippe le Bel is radically opposed to this counter-attack with the support of the nobility and the totally submissive French clergy. The Pope then responds with a new conciliation bubble entitled *Ausculta Fili* that the French king is burning in Paris!

For Philippe le Bel, all means are good to finance him. The tax will obviously be the first engine for which the king will show an extreme imagination. No one escapes it! In parallel with his conflicts against the Church which refuses to submit to taxation, Philippe le Bel taxes various goods and imagines customs duties as well as taxes on heritage. It's not enough! He must then borrow from the Italians, who, by their relationships and businesses with the largest platforms in the East, became the bankers of the Western world[378].

At the same time, Boniface VIII held firm and in November 1302 called an extraordinary council to decree a third Papal bull, *Unam Sanctam*, with the project to recall the domination of the Church and the authority of its

power. In September 1303, the new chancellor of the king, Guillaume de Nogaret, recruited 600 cavalry and 1,500 infantries to invade the small town of Anagni. The troops besiege the pontifical palace of Anagni and attack the Pope who will die a month later, some would say as a result of all the humiliations suffered on his person, while others will rather invoke the wounds of the attack. On June 7, 1304, the new Pope, Benedict XI, hastened to excommunicate Guillaume de Nogaret and his close accomplices, which led to him being poisoned a month later by eating figs ...

To end with all these rebellious popes, the chronicler Jean Villani claims that Philippe le Bel made arrangements with the Archbishop of Bordeaux in exchange for his election. The latter accepted and was elected pope under the name of Clement V in July 1305. The complacency of Clement V brought the acquittal of Philip le Bel thanks to a Papal bulle which canceled all those still in force against the king and his accomplices. The draining of the goods of the Church so coveted by the king could now occurs.

Unfortunately, the levy of clergy income is not enough. With the Treasury still in agony, Philippe le Bel then attacked foreign usurers. On June 22, 1306, 100,000 Jews in France (excluded from medieval Christian society) were awakened by officers who notified them of their expulsion from the kingdom and the seizure of all their property and debts. We just give them time to buy back their prayer books which will be auctioned off like the rest, says journalist Romaric Godin. Historians do not agree on the gains made during this injustice: estimates range from 140,000 to two million pounds[379]. But the kingdom's coffers are not for all that bailed out.

At that time, Clement V cherished the idea of merging the two military orders of monk-soldiers, Hospitaller and Templar, into one to create a monastic army without rivalry and under a single command. The Pope and the King of France then began to dream of a new Crusade… But the two orders above all did not want this union, because of their great rivalry.

After taxes, duties, multiple loans abroad, devaluation of the currency, punctures in the coffers of the Church and the programmed ruin of the Jewish community, it remained only to attack the richest and powerful of all: the Templars.

Yet attacking this powerful and fairly popular order at the time was

impossible. It will have been necessary to imagine stratagems and to search patiently. Unpleasant rumors have circulated since 1305. There is already talk of idolatry, heresy and acts of sacrilege. It all starts from a dubious character, a certain Esquieu de Floryan, who peddles an unthinkable story to the French court for which all ears will nevertheless prick up. The man, imprisoned for a slight mischief, would have shared the cell of a Templar guilty of a trifle. However, the latter would have confessed to him all kinds of secret and shameful practices. Was this an isolated case? Absolutely not, the whole Order of the Temple was so gangrenous according to his words!

The Pope knows these rumors, but he does not pay attention to them. Between the end of 1305 and the beginning of 1306, Philippe le Bel launched a more in-depth investigation and opened “the Templar file” thanks to the zeal of several of his advisers such as Guillaume de Nogaret and Guillaume de Plaisians. The latter brought a dozen spies into the Order. In April 1307, the spies returned the conclusions of their field investigation. The results are severe, we will say later. But the charges are based on rumors and not on facts with prosecution evidence, written documents and confessions. It was necessary to discredit the Order, even if it meant creating forgeries. So, a campaign of accusation and defamation is launched. Lacking of proof, Nogaret and his gang embarked on the compilation of testimonies, often distorted, with very personnal interpretations of information metamorphosed into outrageous facts with the appearance of truth ... It will be surprising that such a thing was made possible even at this time.

Due to the Pope's lack of reaction, Nogaret increase the pressure by suggesting a bargain, historian Alain Demurger tells us: Anagni against Templars! The monk-soldiers of the pope's entourage warn the Grand Master of the Order of the Temple, Jacques de Molay, who has been in France for a few months. The latter takes the lead and asks the Pope to open an investigation to clear all suspicion of the Order accused in a thousand ways. In August 1307, the Pope announced to Philip le Bel his desire to open an investigation. This initiative will precipitate events for the benefit of the king. In his eyes, the pontifical investigation risks dragging on and leading to a dismissal, as the pope's ill will seems great. Philippe le Bel does not want any acquittal! So, adds Alain Demurger, *“bypassing the prerogatives of the jurisdiction of the Church, the royal police and the secular power take matters into their own hands and create a fait accompli (accomplished fact)!*

[380]”

Then intervenes this worldwide known and on which we will not elaborate: on Friday, October 13, 1307, at dawn, the king's agent, Jean de Verretot, informs a few people gathered about a letter from Philippe le Bel, dated September 14 of the same year and of which here are some extracts:

> *“(…) Something quite inhuman, has, thanks to the reports of several people worthy of faith, resounded in our ears, not without striking us with a stupor and making us shudder with a violent horror. (…) Not long ago , on the report of people worthy of faith which was made to us, it returned to us that the Brothers of the Order of the Militia of the Temple, hiding the wolf under the appearance of the lamb and, under the habit of the Order, miserably insulting the religion of our faith, crucify nowadays again our Lord Jesus Christ, already crucified for the redemption of mankind, and overwhelm him with more serious injuries than he suffered on the Cross, when , on their entry into the Order and when they make their profession, their image is presented to them and that, by an unfortunate man? Miserable blindness, they deny him three times and, by horrible cruelty, spit in the face three times; then what, stripped of the clothes they wore in secular life, naked, put in presence of the one who receives them or his replacement, they are kissed by him, in accordance with the odious rite of their Order, first at the bottom of the backbone, second at the navel and finally on the mouth, to the shame of human dignity . And after they have offended the divine law by such abominable enterprises and such detestable acts, they oblige it, by the vow of their profession and without fear of offending the human law, to surrender one to the same. other, without refusing, as soon as they are required, by the effect of the vice of a horrible and appalling concubination. And that is why the wrath of God falls on these infidelity sons. This filthy people have abandoned the source of living water, replaced their glory with the statue of the Golden Calf and they immolate to idols (…).* *[381]*”
>
> **- Extracts from the letter from Philippe le Bel, revealed on the day of the Templars' arrest**

We will never know how it was possible to stop so many Templars.

According to the archives, nearly 2000 individuals were arrested in France from that date; from knights to servants, to agricultural workers. We will note all the same a strong majority of this last category “not initiated in the Mysteries” which will pass into the hands of the inquisition.

The element of surprise seems total, although it is practically impossible that the Temple was not aware of such a plot. The Templars had their spies. The project must have been known, but maybe not the exact date. The soldiers of the Temple had the necessary weapons and forces to defend themselves, yet nothing seems to show any real resistance. Why?

The day after their arrest, most of the Templars were gathered in the gardens of Notre Dame de Paris cathedral, and presented to the people as common heretics. This method of propaganda, orchestrated by Philippe le Bel, manifests a very clear desire to manipulate public opinion to justify the rapid implementation of interrogations. In a very interesting report on the Templars, Guislain Brunel (chief curator of the National Archives) shows an exceptional document dated Sunday, October 15, 1307. While it was thought that the interrogations had only started on October 19, the document shows that this is the first interrogation preserved... and dated two days after the arrest of the Templars! We find there the establishment of the interrogation on Isle-sur-Aumont (Aube), with the inquisition and the first experiments with torture on the people of Raoul de Gizy, Jean de Sainte-Geneviève and Nicolas de Serre, the latter being present in the Order since the Assumption of the same year, only two months before his arrest[382].

The trial last three months, according to the king's wishes, it will last for nearly seven years. Seven years of misfortune in which, as Geneviève Béduneau and Bernard Fontaine indicate with relevance, the attitude of the Grand Master and the Templars questioned and tortured defies all common sense! Very quickly, Jacques de Molay and his family made a full confession only to retract a few days later... The first confessions, torn for some by torture, followed the game of retractions, especially after Pope Clement V, frightened by the violence of the procedure, suspends for a time the powers of the inquisitors. The more the trial progresses, the more the Templars seem to be telling nonsense. Despite a prosecution, and an increasingly obvious desire to put an end to the Templars, Jacques de Molay's strategy seems perfectly suicidal! There is indeed a desire to scuttle the lawsuit, to create

confusion which will ultimately lead to nothing at all. The game of confessions and retractions will never cease throughout this incredible trial. None of the doctors of divinity foresaw that. However, to retract is to recognize oneself as perjury, which is moreover what will lead Jacques de Molay directly to the stake after a final retraction on the very day of his execution, the one too many when the Master of the Temple knew perfectly well the fate reserved for relaps (heretics). Until the death of the Grand Master who put an end to the trial, the Templars escaped the state of relapsing, and they were regarded rather as “unrepentant heretics”. Regarding the self-scuttling of the Temple, we can consider the preference of Jacques de Molay not to see the Templars leave in a new Crusade and thus serve the cause of Philip the Fair and the new Pope in which the Temple does not did not recognize himself ...[383]

Now the “inquisition” factor must be considered. As we have seen, he intervened two days after the arrest. No one can imagine what one can say or do under torture. The Inquisitors questioned the Templars many times until their forced confession! They were questioned in “secret places”. Through torture, the inquisitors also sought to remove the Templars from their faith, as they did during the “witch hunt” later, between 1560 and 1680.

According to the words of Bishop Guillaume of Paris, in charge of the violent interrogations in the low pits of the enclosure of the fortress of the Temple of Paris, they starved the Templars and, in case of failure, they threatened them with torture by presenting the instruments. If rejected, the inquisitors proceeded to the actual torture by an appropriate clerical torturer. Moral and physical torture were practiced, the Templars are pushed to exhaustion and hysteria, here is a non-exhaustive list: crushed bones, limbs quartered, teeth torn, limbs dislocated with pincers, or by the easel (with a system of pulleys and ropes), hands and feet burned to the bone by the hot iron, crucifixion on a pole leading to suffocation, etc. A Templar was so burned that he lost bones in his feet. Another testimony of torture victim of the Temple reveals that the latter would have been “ready to kill God” to put an end to his torture. The inquisitive priests of this time were insane, able of the worst abuses.

In the capital alone, 340 Templars were detained in 19 remand centers. Out of 138 Templars tortured in Paris, 36 died of torture. “*The knights are struck with such terror, that it is much less astonishing if they*

make false confessions than admiring the courage of those who uphold the truth, despite their peril and their just fears”, tells us François Raynouard to whom we owe several details contained in the trial reports[384].

2. The severed head and its divinatory role

During the famous Templar trial, throughout the classic interrogations, or under the yoke of the Inquisition, the head of the Baphomet appears in different forms, but with many points in common. It is precisely this disturbing object, venerated by the Templars during their meetings, which will allow the judges to link theme to Satanism and thus make it possible to tarnish the Order reputation, more than any other count…

66. Classic figure of the Baphomet by Eliphas Lévi (1810-1875). One will notice the two alchemical principles: *Solve* and *Coagula* noted on the two arms ...

SOLVE
COAGULA
ELIPHAS
LEVI DEL.

Before learning more about the Baphomet's historical study, I invite the reader to think, for a few moments, about the theme of the severed head. I had not initially planned to deal with such a macabre subject, but the in-depth study of texts relating to the magical head in the form of an idol or talisman inevitably plunged me into a literature outside the context of the head linked to Grail, cut, as one can find it in the old Welsh story of Peredur in connection with the version of Chrétien de Troyes, the first of its kind where the Grail is mentioned as we know it (circa 1180).

The research brought me into the presence of an abundant literature on the scabrous subject of severed heads where mankind finds itself both the scriptwriter of a horror film and the main actor in murders embellished with atrocious infanticide! Far from me the idea of launching myself in macabre or degrading voyeurism as one can discover it in certain works relating to the secret societies and the satanic rites. I therefore resigned myself to going straight to the point with the sole aim of demonstrating the historical existence of such practices and above all in order to place them in the mentality of the Middle Ages and in the context of the Templar trial… The final discovery will be a milestone and is far from these horrors. As I have already announced several times, we will also have the right to demand the historic rehabilitation of the Templars!

◆◆◆

In 1925, the archaeologist and historian, Waldemar Deonna (1880-1959), produced a remarkable dossier on the subject of severed heads and we will have to refer to it. The oracular role of the ancient severed head still seemed to be in effect between the 18th and 20th centuries. The "cephalomancy, cephalaiomancy, céphalonomancy", use for this purpose an animal's head, most often that of a donkey; roasted over coals, the heat cracking and moving the jaws which seem to speak and whose predictions are interpreted. It is claimed that this practice was in use among the ancient Germans. The Lombards used instead the head of a goat, to which they rendered divine honors. Divination by the head of an ass dates back to Ptolemaic and Roman Antiquity, in connection with the cult of Seth-Typhon venerated in the form of a god with the head of an ass[385].

But cephalomancy also employs the human head, and in this case we face abominable rites related to black magic. The origin of this practice is

attributed to the Jews and the Syrians, Waldemar Deonna tells us, who thus constitute their powerful talismans, the "Teraphim", mentioned by many authors. *"How can we see an execrable impiety to take an innocent and male and firstborn person (whom God wills in his law to be sanctified to him), and sacrifice him to the Devil, in order to know future things?" (sic).* The Syrians, adds Pierre le Loyer, also used this divination and here is how they did it: *"They killed young children by twisting their necks, cut off their heads, which they salted and embalmed, then engraved on a blade or gold plate the name of the evil spirit for whom they had made the sacrifice; they placed their heads on this plaque, surrounded it with candles, worshiped this kind of idol and drew answers from it. [386]"*.

The word is out: Théraphim. This term translates by the rabbis to "shameful things". The nature of the Théraphim is still very much debated today. The Jerusalem Targun **31**:19 (Pseudo-Jonathan Targun), where material from the Aggada and the Talmud is found, explains that the Teraphim were decapitated, shaved and then salted male or firstborn heads and spicy (sic). The Targun of Jerusalem goes on to announce that the mummified head was placed on a wall so that it could address the people[387].

Rabbi Eliezer (AD 45-117) compiled ancient midrash of which 54 chapters are preserved which form a large amount of information relating to the Books of Genesis and Exodus. Collected at the beginning of the 9th century, these texts were used by medieval Jewish commentators, such as Rashi and Nahmanides. These chapters created a major impetus for the compilation of Kabbalah and Zohar. Rabbi Eliezer, in chapter 36 of his very serious *Pirké*, gave additional hideous details: *"What are the Teraphim? They murder a man, a firstborn (who becomes) red in color. All that a person needs to know is not written here. It is impossible since the men who discuss the knowledge of (idol) making increased. Everyone who follow this knowledge ultimately fall into Hell[388]! They shave the head, salt it with salt, and they write on a gold plaque the name of the evil spirit and install it under its tongue. Then they place (the head) on a wall and light candles around it, then bow down and (the head) talk to them.[389]"*.

The old versions quoted above evoke real decapitated heads playing the role of oracle. More recent versions speak more of "figures", "uncultivated images" synonymous with idolatry, "cropped images" or "cast

images”. We do not know anything about the actual methods of consulting these idols or talking heads. Only eight passages of the Hebrew Bible mention the Teraphim and demonstrate that they are humanoid-shaped idols that were consulted during divination rituals and whose answers had oracle value.

According to some, the Teraphim would derive from the Syrian root Taraph which means “to inquire”, “to inform”. I think one has to go further in the etymology to find its true correspondence in the Sumerian expression TAR-AH[390] “to inquire about the fluid” or TAR-ÁH “to inquire about the force” ...

The very serious and voluminous work on divinations in Antiquity, prefers not to evoke this kind of process and says on this subject: “The miracle workers [the thaumaturgyst lit." those who produce the prodigy "] of decadence, taking advantage of the lessons of the inductive divination [of the Egyptian or Phoenician statues thanks to which one made divination], transformed this method with the help of magic rites and invented the statues or talking heads, devices of shameful deception. [391]"

It seems that this macabre process of divination was also practiced in the West, where it is admitted that the freshly cut head, in particular that of a child, placed on a host, has the gift of prophecy. Charles IX experimented with this oracle to know his future, a horrible scene which has been reported with some variations by several authors, and first of all via Bodin, a contemporary of the fact[392]. The magical operation took place in 1574, at midnight. After the ritual conspiracies, the Jewish child, 6 to 10 years old, was approached to the altar where the priest cut off his head. Placed on a large black host, she whispered these words: “Vim patior!” (I am suffering!). Distraught, Charles IX fainted, and when he regained consciousness, he cried: “Take away that head, away that head!” His death came soon after. The detailed account of this magical operation can be read in Defrance's work, which studies the role of magic and astrology at the court of Catherine de Medici[393].

Less cruel, but just as perverse in the eyes of theologians, is divination by the skull. So, it was dangerous to own one, at the risk of provoking the accusation of witchcraft and magic. *“This is why”* says Jean Bodin (1530-1596, jurisconsult, philosopher and political theorist), *“those who hold skulls, if they are not doctors and surgeons, usually work as*

necromanticism. Joachim Camerarius (1534-1598, German physician and botanist) says he saw someone who made the Devil speak through a skull. (Likewise) in Paris, in the house of one of the oldest doctors, one of his friends made him speak a skull and did not hide from it[394]*"*.

According to the archaeologist and historian, Waldemar Deonna, *"the artificial heads that speak are the heirs of the true heads that universal beliefs endow with prophetic words. […] Seat of life, of the soul, the head sums up the person; it is the symbol of it. It is sufficient to be so, and Demons can have no body, be reduced to a head, just like the Angels of Christian iconography. […] The effectiveness of heads, their role as talismans are well-known facts, universal, ancient and modern. They are dispensers of goods, they enrich, they make, as it was said of those of the Templars, to flower the trees and to germinate the harvests, they give the victory, petrify the enemy ...* [395]*"*.

This notion of severed head, dispenser of "benefit", is found in the oldest Celtic tales of Ireland, particularly in the branch of Mabinogi, where we learn that a certain Bran the Blessed, responsible for the Cauldron of Resurrection, was injured during an expedition to avenge the humiliation suffered by his sister. With the Punitive Expedition going badly, Bran asks his seven companions to cut off his head – head kept miraculously intact and, thanks to which, they will make "feasts of immortality". Bran's head then created a crack in time and a few months spent there became 80 years in the eyes of the survivors. Then the miraculous head was buried on London's White Hill. The head was therefore supposed to protect the island from any attack and invasion, because it possessed a power beneficial for its allies and murderous for its enemies...

◆◆◆

After examining numerous documents and meeting several Freemasons, who were kind enough to give me their opinion on several subjects, I understood that each Masonic lodge has its own way of operating. Among all these lodges, there is a feminine, affiliated with Egyptian Freemasonry, in which there is a very astonishing ritual performed during the reception of the Companion (recipient) of the Egyptian lodge of adoption of Cagliostro (from Coptic Egypt). This ritual is reminiscent of the beheading of

Isis and is, once again, an alchemical work on Matter and pride in order to rise. Here are some excerpts:

> “The Ceremonies’ Mistress addresses the aspirant: 'Well, my child, rest assured. I do not intend to reproach or intimidate you. Rather, I must embolden you. For our customs as well as our Thoughts, being very different from those of laymen, we will need to recall all your courage. I am going to amaze you, but gather all the forces of your mind and prepare your soul for new feelings… It only remains for you name your victim. This victim... it is vice and above all pride that is the first and most dangerous of all. You must suffocate it in yourself in order to be able to recover your glory and your primitive innocence. Answer me now: will you have this courage? ' The recipient will respond: 'Yes.'
>
> Immediately, the Mistress, arming her right hand with the dagger, will make her swear never to reveal or write down what will happen in the session (“atelier”, in french). She will order the initate to make the necessary trips to reach the tree of life and try to cut off the Snake's head on a first strike and without terror...
>
> The mistress of Ceremonies will lead the initiate by the hand to the tree of life after having made her walk around the lodge five times. The recipient will at the first strike cut down the head of the serpent prepared for this purpose, take it and bring it to the foot of the throne. The Grand Mistress will throw the hair of the initiate on her shoulders, she will kiss her, take the head of the serpent and the dagger and will say to her [after having granted her several ritual objects specific to Freemasonry and the Templars]: 'My child, ... Finally, I give you this belt so that you wear it constantly, either physically or morally, always having the words it contains: Strength, Power, Patience. Strength, to fight and crush pride. Power, in order to learn to know and possess the Raw Matter. Patience in waiting for the happy moment to crown the work.'
>
> The Mistress will bring the recipient to her knees, enclose the serpent's head in the vase, place the dagger on the altar and, arming herself with her sword, will speak again: ‘My child ,... I grant you the privileges and prerogatives of companion of the Egyptian adoption and, by the sword of which I am going to strike you, I intend to strengthen

your spirit in the ways of perfection.’ The Mistress will strike a sword on the head...

'I'll explain the truths we are dealing with. Solomon, after recognizing the spirit of the Queen of Sheba, made evident to her the existence of God and the immortality of the soul, made her destroy the temple of false gods, crush pride, cut off the serpent's head and thus led her to the knowledge of the First Matter ... My sister, the queen of Sheba having surrendered to the orders of Solomon, this king, to convince her of the attachment and the favorable feelings that she had inspired in him, him on his departure not only gave the riches, but also after having had his head of the serpent cut off, he communicated to him the means of making himself immortal. These are the same presents that I am going to give you '… [396]”

- Reception of the Compagnonne in the Egyptian adoption lodge of Cagliostro

3. The "diabolical head" of the Templar trial

During the trial which began as soon as the Templars were arrested, the legend of the severed and “magical” head reappears, cited by witnesses Hugues de Faure and Antonio Sicci de Verceil, notary of the Templars in Syria for 40 years, who would have heard it tell Sidon[397]. Ancient survivals remain in these accounts. This head with petrifying power perpetuates in the folklore of the Eastern Mediterranean the myth of the Gorgon or more simply that of Isis.

Salomon Reinach (1858-1932), French archaeologist, curator of the Museum of Saint Germain and professor of art history at the Louvre School, sought the origin of the legend which attributed to the Templars this famous idol in the shape of a human head or the possession of a human skull, endowed with “extraordinary magical properties”. The most precise testimonies on this subject come from individuals who lived in Syria, he said. Several of them told the inquisitors that a severed woman's head secured the fortune of the knight who possessed her or allowed him to annihilate all his enemies. We spoke of a box in which this mysterious head was locked up, and of the mortal danger that we would run to open it and look at what it contained... More than a hundred years before the trial of the Templars, such a story can be read already in the work De Nugis Carialium by Gautier Map (between 1182 and 1190), and there the expressions used leave no doubt as to its echo with the classic fable of Perseus and the head of Medusa, which we find, as mentioned above, “mythological” remains in the southern quarter of Babylon – a true representation of the constellation Pegasus manifested on Earth by the beheading of the Mother Goddess. This fable, located around Jaffa, on the former Syrian coast (now Israeli), entered the folklore of the Holy Land. Perseus having become a knight, it was naturally thought that the possessor of the formidable head was himself a knight of the Temple. Thus, one of the imaginary grievances formulated against the Templars by the indictment derives from one of the most popular episodes of Greek fable[398]. It was, in any case, one of the most reasonable conclusions.

Here are the facts in detail, in two quite similar variants reported at the Templar trial by Hugues de Faure and the former Templar notary, Antonio Sicci de Verceil: *“A nobleman from Sidon fell in love with a young girl, but she was taken away by death before he could conquer it. On the*

evening of the funeral, mad with desire, the knight opened the tomb and satisfied his passion on the body of the dead virgin. Then a voice said to him: "Come back here in nine months and you will find a head there, daughter of your works. Never part with this head, for it will give you everything you can desire." And that's what happened ... The hero who obtained the magical head by trade with the dead, sailed one day with her towards Constantinople; his curious nurse opened the box and took it out of it; a terrible storm broke out and the ship was submerged.".

According to another witness, a mysterious head sometimes appears in the nearby whirlpool of Satalia and the ships are then in great danger. Same detail in the older story of Gautier Map. The man who outraged the dead woman travels the world with his magic head and petrifies his enemies; he marries the daughter of the Emperor of Constantinople, who opens the basket, petrifies her husband, and orders that the head and the body of the pirate be thrown into the sea; this one rises with fury and forms in this place a whirlwind, the abyss of Satalia[399].

No doubt we will recognize in these accounts, located in the eastern Mediterranean, some reminiscence of the myth of Medusa, but of the story of the detachment of Isis disguised as the Egyptians had already done in order to conceal the death of the great goddess. We will remember the passage from the papyrus Chester Beatty I (**9**: 9-10) which was about the goddess petrified in stone: *"[Horus] took off his mother Isis's head, then he took her in his arms and climbed the mountain where Isis turned into a headless stone statue"*. Here is undoubtedly the origin of the myth of Medusa, somewhat transformed by the Greeks.

Remo Boggio of the press review Atlantis, sees in the episode of the head of a woman produced by the deceased virgin, an alchemical operation: an initiatory death on the opening of Raw Matter (death of the virgin), the descent to the tomb or descent into Hell or even descent into Raw Matter (opening of the tomb), the nine operations of the Alchemical Art (the nine months of gestation), at the end of which we join the head (the daughter of the Alchemical Works). To Boggio to add that the alchemical operation called *Caput Mortuum* or death's head marks the separation of the supernatant (called "the head") from the rest of the Matter. Thus, the true spiritual body is formed: *"The young girl is then the Raw Material from which the head or spiritual body is extracted by the nine operations of Art, thanks to the noble Sidonian who personifies the Artist. It is a matter of separating the subtle of*

the thick, the pure of the impure, the mental of the physical. This operation is called 'separation or detachment' and is found in certain signs of orders and initiatory legends. Alchemists also use the formula: 'cut the head of the vase to take out the Elixir. '" [400].

All these alchemical symbols are similar in the episodes relating to the beheading of Isis and the Death and Resurrection of Horus-Marduk, available in the Egyptian and Mesopotamian archives. The Raw Matter of all things (the Great Goddess) contains the four elements (the four faces of Hathor, as we already learn it). This Raw Material of the Origins forms the totality of Chaos, it represents the All that we need to achieve the "Grand Oeuvre" / Great Work.

◆◆◆

During their trial, the Templars were accused of idolatry. They were accused of venerating a head or a bust representing a bearded face with horns and sometimes breasts of a woman. To condemn the Order, the Church had to be able to prove the Templar use of an idolatrous and anti-Christian cult.

The name Baphomet does not originally appear as it is known in the indictments. On November 13, 1307, it was Brother Sergeant Gaucerant de Montpezat who uttered this word, revealing that at the time of his reception in the Order, he was presented with an idol in *figuram Baffometi* (of figure - or form - baphometic). The same day, his companion Raymond Rubei adds that he was asked to kiss the feet of a "*Baffometti*" figure (national archives, AE / II / 311). A Templar from Italy also used the same word.

We find, however, the mention "Baphomet" in the Latin-language manuscript translated in 1877 by Dr. Theodor Merzdorf, curator of the Oldenburg library. The content, made up of four documents, restores the official Rule of the Order of the Temple, followed by three secret statutes of the Order of the Templars written in 1205, 1240 and 1252. All these elements would be copies of documents from the archives of the Vatican, copies made by the Danish scholar Friedrich Münter in 1780. The two passages that interest us come from the third document (1240), written by Master Roncelius and signed by Robert de Samford himself, procurator of the Temple in England:

Art. 17. – “The figure of Baphomet is removed from its reliquary and the receiver says: ‘The People who walked in darkness saw a great light and it shone for those who sat in the shadows of death. There are three that bear witness to God and to the world, and these three are: One.’

All the Brothers cry out: 'Yah Allah!', That is to say, 'Splendor of God', kiss the image and touch it with their belt. The receiver then takes the neophyte by the hand and says, 'Now the Son of Man is glorified and God is glorified in Him. Here is a new friend of God, who speaks to God when he pleases, to God to whom you must give thanks, because he has led you where you wanted to go and he has granted your desires. May the Divine Light remain in our hearts and minds. Amen.' To end the ceremony, the song from the Book of Wisdom is sung, which marks the end of the chapter.”

Art. 18 – “The neophyte is taken to the archives where he is taught the: mysteries of divine science, of God, of Jesus the child of the true Baphomet[401], of the New Babylon, of the nature of things, of eternal life as well as of the secret science, the great Philosophy, Abrax and the talismans. Things which all must be rigorously hidden from the ecclesiastics admitted into the Order.”

67. A Gnostic motif representing the Great Archon assimilated to the god of the Bible Yahweh (IAW), accompanied by the name of the Mesopotamian prophet Mani who drew his thought system from Gnosticism. In ancient Egyptian, AW expresses worship and prayer.

ΣΕΜΕΣ
ΑΑΙ
ΙΑΩ

68. Aptation of this type of motif on a Templar seal (National Archives, D 9860 bis) where we can distinguish a panthée Abraxas accompanied by the words Secretum Templi (Secret of the Temple). In Gnostic thought, the rooster represents the awakened one who is reborn in the Light of the rites and secret Mysteries… This sign was that of the rallying of the Gnostics, followers of Basilides in Alexandria, in the second century of our era. It is difficult not to conclude that there is an obvious connection between Egyptian gnosis and Templarism.

SIGILLVM MILITVM CHRISTI

The authenticity of the secret statutes of the Order is regularly questioned, but the latest research is reviving the debate and suggests that these secret statutes of the Templars are real. On this subject, see the very good article entitled *Les Statuts Secrets de l'Ordre des Templiers* by Jean-Pierre Schmit available on the lesfilsdelavallee.fr website.

Some authors, specialized in "official Templarism", claim the possible falsity of this document, stating in a scathing tone: *"This text of the false secret rule of the Templars is used by lovers of sensationalism. who obviously see in him the proof of the relationship between Cathars and Templars. We see how a purely fanciful construction can become the ferment of necessarily fallacious theses[402]"*. Fortunately, the aim of our present study is not to prove the historical value of this text, but to cite it as an interesting document to examine. We have many other very serious proofs to provide and study.

According to the various testimonies taken from the Templar trial, the Baphomet was part of the ritual material used during the ceremonies to which only a few members could have access due to the strict hierarchy of the Order of the Temple. The Baphomet would be a bearded head, provided with horns, brandished during ceremonies in order to invoke invisible forces...

During the trial, the Templar Jean de Cassanhas, tutor of the House of the Temple in the region of Pamiers (Ariège), claimed that upon his reception in the Order he was presented with a copper idol out of a box. His deposition details the words that would have been whispered to him as well as the continuation of the admission ritual: *"[He is told:] 'Here is a friend of God who converses with God when he wants; give him thanks for what' he brings you to the state you desire so much, and your wishes that he fulfills. ' Immediately, they worshiped this idol three times, kneeling down and presented the Crucifix to make it known that they were denying it and spitting on it"*. Why spit on a representation of Jesus crucified?

In many Egyptian funeral formulas, the late king takes Horus' place in Heaven and must restore a lost original state. In the world of the living, any good priest or initiate wished to magically participate in the restoration of Horus and thus heal "the sight of Horus", broken because of his anger and his suffering. Among the many formulas engraved in the stone of Saqqara, we find one reproduced identically in several tombs of kings:

“It is on Horus' face that you will spit for his benefit so that you can remove the wound that is in him.”

- Pyramid Texts - Pyramids of Pepy I, Pepy II and Neit, 215: 142a

Once again ancient Egypt and the magical rites perfectly illuminate the behavior of the Templars. The latter, like the warrior-priests (Followers of Horus), thus wished to bring out evil from the Yshu-Kirist , litt. “the anointed one buried”.[403] It was not about Jesus Christ, but about Horus-Marduk, wounded by his blindness, and restored thanks to the ritual of the ritual burial and the Resurrection!

What could be the true nature of this famous Baphomet so venerated by the Knights Templar educated in the Secret? Undoubtedly a statuette or a mysterious talisman of which only the initiated know that this mysterious object provides a magical radiance, and especially a change of consciousness whose action puts the visible in relation to the invisible.

None of these magical heads were found, only the texts of the Templar trial remain in which there are various descriptions of the idol. True allegory of a mysterious knowledge, probably even spiritual, the investigators of Philip le Bel could not conceive that the head of God or even that of his son Jesus; the head of the Baphomet should rather represent that of the Devil! Very quickly, the satanic idea appeared: this head, with its slender ears and its large horns, necessarily evoked that of a goat, the image of the demon associated with witchcraft rites. The various testimonies compare the magic head with that of a goat, a ram, an ox or a cat...

Let us leave it to the author Tau Eléazar to summarize in a few words the descriptions generally reproduced during the different hearings of the Templar trial: *“The idol possibly venerated by the Templars is of very diverse form according to the testimonies collected during the trials: sometimes very large, sometimes holding in a pocket, sometimes in wood, bone or metal, in the form of a statue or a canvas of painting, the idol often represents the head of a bearded man, but can also be a female-headed lion, or a pale almost human face with curly hair. The Inquisitors actively sought out wooden or metal heads depicting Baphomet, which were said to have been numerous. Even high-ranking members of the Order of the Temple, like Hugues de Pairaud, were unable to describe the head, explaining that it was too hideous*

to be described, or that they were too far away to see it[404]*.”*.

When this story of a head or “baphometic figure” appeared during the trial, Philip le Bel had, for several months, ordered research to find copies of this sacred object venerated as God by the Templars. The searches in all of Paris, and particularly in the Temple in 1310, came to nothing and the investigators did not find much except a silver head with a woman's face presented to the Commission. This hollow reliquary entitled “Caput LVIIIm” would have contained “bones of virgin martyrs”. Some saw in this head a hidden representation of the Divine Mother and gave her the name of Yse, derived from Isis, in connection with the legend of Isis and that of the raped woman corpse who gave birth to the miraculous head, mentioned above...

4. Some historical attempts to decode Baphomet (Mété, Métis, Mater, Materia)

A large number of books deals with the very controversial subject of Baphomet by attempting to discover its meaning through the use of a real etymological arsenal, passing through Greek, Latin, Hebrew, Arabic, etc. Before decoding Baphomet in a completely new and quite radical way, we will briefly list the various theories published to date. It would be impossible to place here the innumerable produced versions, we will however expose the most significant.

Hugh Schonfield (1901-1988), a specialist in the Dead Sea Scrolls, believed that the word Baphomet was encoded using the Atbash code (Hebrew alphabet encryption system) used in some Qumran scrolls. This encryption method consists of replacing the first letter of the alphabet with the last, the second with the penultimate and so on. Applied according to this code, the word Baphomet, transcribed in Hebrew by בפומת (BPWMTh), gives שופיא (ShWPYE) when the code is applied, namely the goddess of the Gnostics: Sophia (Wisdom). This is a very good initiative, without doubt the most convincing. In an indirect way, it is partially linked with my discovery, detailed in the next chapter.

The German orientalist Joseph von Hammer-Purgstall (1774-1856), claimed that the word Baphomet came from the Arabic Bahoumid which means “calf” in order to translate a relation between the golden calf of the time of Moses and the Templar idol. But calf is Ajèl in Arabic. In front of the astonishment of the Arabists, Von Hammer quickly changed his thesis to propose a Gnostic origin to this word thanks to the association of Baphé (baptism) and Météos (initiation). Clever attempt, but the word initiation is said Myese in Greek...

Another etymology presented: Ouba-el-phonet, mixture of Arabic and Hebrew, would express “the mouth of the Father”, therefore the Word of God ... The Greek word Baphé and the Hebrew Emeth, would form Baphe-Emeth which would express “the baptism of the truth”. Very interesting approach, unfortunately, and we will talk about it again below in another possibility, the term Baphé is not part of the Greek dictionary. Rather, it would be Baphius (dyer) used for another possibility in ancient Greek here: Baphius-men (the

dyer of the new moon). Here the alchemical aspect which we have discussed many times seems obvious. Indeed, alchemy is called “the art of dyeing”. The esotericist Fulcanelli (19th century) says about this: *“In the pure hermetic expression, corresponding to the work of the Work, Baphomet comes from the Greek Baphius, dyer, and my, put for men, the Moon, or even mother or the womb, which amounts to the same thing. And we can say, without disclosing too much, that the sulfur, father and dyer of the stone, fertilizes the Mercurial Moon by immersion, which brings us back to the symbolic baptism of Mete, expressed in the word Baphomet.*[405]*”*.

Precisely, some researchers also see a relationship between the Baphomet and the Greek goddess Métis who represents the Materia Prima (Raw material) of the alchemists. The Métis goddess, first wife of Zeus (Jupiter), personification of prudence and intellect, appears in ancient iconography as a woman with two faces, one looking to the past and the other to the future. A great magician, she embodies divine sovereignty, because she ensures the conquest of royal power. Without the help of his cunning and his magical science, supreme power could neither be conquered, nor exercised, nor even preserved. On these points, we would find in her several aspects linked to Isis and Nephthys.

Sometimes called Mete, she holds a golden cup and a magic drug (pharmakon) that she will make Cronos drink to force him to vomit his children, which he devoured one by one so that none of them can dethrone him. Hesiod's Theogony (8th - 7th BC) describes Métis as “the wisest of all the daughters of gods and men”. The decoding of its name in Sumerian, the language of the gods, offers us its secret meaning: ME (divine decree, destiny, prescription) and TIŠ or DIŠ (the one, only), or “the only prescription”, “the unique divine decree” or “the unique destiny”.

Following the union between Métis and Zeus, the goddess of the Earth, Gaia, warns the latter that his wife will give birth to children known for their wisdom, first a daughter, followed by a son, who will dethrone him and become the king of the gods. Even before the delivery of their daughter, Zeus seizes Metis and, in accordance with the old family tradition, swallows her, in order to guard against the curse of Cronos. Hesiod specifies that Zeus (Jupiter) will not cease to consult Métis in his flanks, so “that she will help him with his advice to discern good and evil”.

The scene, as striking as it is, remains very clearly symbolic. The absorption of the goddess or her essence, very clearly gives the follower, here Zeus, knowledge in everything, but also the sovereignty of Métis. By taking up the words of the orientalist Joseph von Hammer-Purgstall[406], the esoteric author Fulcanelli points out in his work, *Les Demeures Philosophales* (Second Book, Chapter VI, 289), that the term Baphomet could come from the Greek Baphé Mètètios, translatable into baptism of Meteor, he specifies: *"Now, like the Templars, the Ophites had two baptisms: one, that of water, or exoteric; the other, esoteric, that of the spirit or of fire. The latter was called the baptism of Mete (the Métis goddess). Saint Justin and Saint Irenaeus called it enlightenment. It is the baptism of Light of the Freemasons. This purification – the word is here really topical – is indicated on one of the Gnostic idols discovered by M. von Hammer […] She holds in her lap – note the gesture well: he speaks – a basin full of fire. This fact, which should have struck the Austrian scholar, and with it all Symbolists, does not seem to have remind them anything. Yet it is from this allegory that the famous Grail myth has its origin.[407]"*.

Unfortunately, the term Baphé, reproduced in this quote has never been from Greek or even Latin. Fulcanelli (1930) derives its erroneous information from Baron Joseph de Hammer-Purgstall (1832) who, himself, will undoubtedly have recovered it from Nicolas de Bonneville, in his work of 1788, entitled: *La Maçonnerie écossaise comparée avec les trois professions et le Secret des Templiers*. By carrying out my own research, I was able to observe the multiplication of the same error, certainly, one will suspect it on the Net, but especially in many works treating of the Templars and the famous Baphomet.

In Greek, baptism is rather called "Baptisma" or "Baptizo". Ancient Greek, a sacred language used to translate many religious manuscripts, nevertheless remains a reference for understanding the hidden and codified hermetism of Judeo-Christian traditions. Let us not forget that the first complete translation of the Old Testament – namely of the first five books of the Bible of Moses, called Pentateuch or Jewish Torah – was written in Greek, it is about the famous Bible of Alexandria. To relate the Greek to the term Baphomet, we should rather look for the root of Baptizo (baptism), namely Bapto (to dive, to soak, to immerse) and to associate it with Mété

(Métis), which would give us Bapto- Mété: “to dive into Métis” or “to immerse yourself in Métis”, therefore “to immerse yourself in the knowledge of the Métis goddess”. If there was a relation between the famous Baphomet of the Templars and the Greek language, we could also find an association with the term Meter which gave Mater in Latin, “the Mother”. Bapto-Meter would then translate to “plunging into the Mother” to express “immersing oneself in the knowledge of the Mother Goddess”. According to these discoveries, the famous Baphomet would be an image of the Mother Goddess, or even of her Wisdom ...

◆◆◆

It is said that Gaucerant de Montpezat, the first Templar to pronounce the fateful word from the start of the trial, spoke Oc language (translator's note: a Romance language, spoken in the South of France, in the North-West of Italy, in the Val d'Aran and in Monaco) and that Bafomet would mean Mahomet in Occitan. Let us pass the many texts of the Middle Ages, French as foreign and other dialects, where the prophet of Islam is written in full: Mahomet! Let us pass again this idea of associating Muhammad with the idol of the Templars whereas any religious representation of a god or a prophet is strictly prohibited among Muslims. Have we forgotten that Muhammad had all the idols destroyed during his conquest of Mecca? If the Templar religion had espoused the Muslim cult, there would never have been any question of worshiping an idol or other statue. The famous head of the Templars comes from a purely pagan concept and not Christian or Satanist and even less Muslim. Let's continue and come back to this Oc language which confused the issue.

For many, the poem Ira and Dolor (1265) by a certain Olivier, Templar troubadour, would prove the association Baphomet = Mahomet. Other poems or songs in the Occitan language evoke Bafometz or Bafomet as synonyms of Mahomet, we will note in this regard the poem of 1195, *Senhors per los mostres peccatz*, by the troubadour Gavaudan or the poem of Autore d'Aorlhac, on the subject of the 7th Crusade and dated 1250. In the same vein, it would also seem that the Occitan terms Bahomerid or Bafomerie would represent mosques, therefore Muslim temples.

In the text Ira and Dolor (1265), Olivier, a former soldier of the Order

of the Temple, expresses his grief and the question of the merits of the Crusade. We can read: *"Very crazy who wants to fight against the Turks, since Jesus Christ no longer disputes them anything. They have won – they will win, it weighs on me ... They know that every day they will lower us, because God sleeps, who formerly kept watch, and Bafomet manifests his power and makes the Sultan of Egypt shine ..."*.

Here the Baphomet does not seem to represent Muhammad at all, but rather a speculative power from the East and known in Egypt. The Egyptian religious ideology synthesized in Muhammad? It is quite possible, because can we sincerely imagine that each Templar knew the value of the Baphomet? The question is obvious, especially since article 18 of the document drafted by Master Roncelius and signed by Robert de Samford (1240), clearly mentions the hidden character of this Baphomet that we had to conceal from the greater number. Can we trust the statements constantly questioned by the Templars who, as we noted above, experienced the inquisition and torture two days after their arrest? What exactly do we know about the means of persuasion employed by inquisitors? So what value can we place on these revelations? Let us simply keep the idea that in the collective unconscious of the uninitiated Templars, the Baphomet and his esoteric and spiritual notions simply figured the religion of the world of the Muslims.

Salomon Reinach (1858-1932), archaeologist and professor of art history at the Louvre School, sums up the problem well: *"[The Templars] said extravagant things, because they didn't know what they were questioned and they had to, under pain of being tortured, invent or repeat something ... This idol of the idolatrous Templars must have been a Mohammed or a Baphomet, since we wanted these soldiers of Christ to have passed to the enemy camp of Islamism ... As the symbol that the Templars are supposed to reject and even defile is the crucifix, Christ, the name of Muhammad is called the symbol they prefer and oppose to this one, without thinking that Muslims themselves- even had no pictures.[408]"*.

5. Light on the Baphomet: the true identity of the Templars' head

Few people seem to have placed the Baphomet in its primitive context, namely that of ancient Egypt, the holy homeland of Râmose, alias Moses. Let us not lose sight of the fact that the Templars initially had no military vocation upon their arrival in the Holy Land. On the contrary, the various archives do not attribute to them any military act between 1118 and 1127, the Templars seem quite simply absent from the historical events! Researchers and historians naively believe that the nine Templars would have performed protective functions on the pilgrim route from Jaffa to Jerusalem. At the start of this investigation, we demonstrated the impossibility of such an action on a very often steep road of at least 80 km / 49 miles. They would have been massacred in a few weeks, whereas on the contrary, no document mentions the loss of a single monk-soldier ...

Rather, many authors rightly refer to another mission, just as incredible as their historical absence during these first nine years of service. That of excavating the underground passages of the ancient temple of Solomon to perhaps find traces of Moses. If they failed to unearth his famous Ark, why would they not have discovered some sacred objects and documents from Egypt, and why not, taken from the Ark of the Covenant itself? The Templars were surely in search of a lost knowledge. This is what we are about to discover.

◆◆◆

The Baphomet was not a mere idol for the Templars, but rather a powerful symbol from Egyptian gnosis. This is undoubtedly the reason why, unlike the initiates, the simple Templar soldiers never saw it, or if not from afar, to the point of making very approximate descriptions of it. They could not have grasped its meaning. It was a strong symbol that represented both power, royalty and the Primordial Mother. For those who have not yet guessed, we are not going to make the mystery last longer and unveil the secret now: the Baphomet represents the Egyptian goddess Bat, protective form of Hathor (goddess who unites both Isis and Nephthys).

Hieroglyphs for naming Bat

We have discussed these different aspects in this essay and I have regularly placed the clues which provide the elements to understand the true form of Baphomet. Have a look, in order to refer, for example, to the chapter: *Under the sign of the goddess Bat, protective form of Hathor*, in the part entitled *The Templars in Egypt*.

The only Egyptian goddess who can endorse the role of Baphomet in the ancient land of Moses is the cow goddess Bat, the main deity of the 7th nome (region) of Upper Egypt, located precisely between Dendera and Abydos, therefore between the holy cities of Isis-Hathor and Osiris. An element immediately comes in mind, the city of Nag Hammadi, center of Egyptian Gnosticism, is located precisely in the nome governed by Bat! As a reminder, we found in Nag Hammadi the oldest Gnostic stories in the world; biblical or pre-biblical texts, written at the very beginning of the first millennium, and most of which could have found their place in the Bible. They were however rejected by the experts in charge of the compilation of the Sacred Book. I discussed this topic at length in my essay *The Chaos of Origins* (2016).

The name Bat was formed from the hieroglyphics Ba (spirit) and At (feminine, vulva, uterus), which gives: “Feminine Spirit”. It is, of course, the Holy Spirit of Christians, the image of the ancient Mother Goddess. To connect with the goddess Bat is to be in touch with the divine presence of the Goddess of the Origins and to commune with her spirit.

“Spirit” “Feminine”

Bat is an ancient goddess of the predynastic period, therefore of the very distant period of the very first Egyptian kings whose reigns succeed the Followers of Horus. It is also found in the Pyramid Texts in the same way as Isis or Hathor, which is to say its age. As stated several times already, the goddess Bat represents the protective form of Hathor. It is important to understand this aspect. Egyptologists want to see in Bat an old divinity supplanted in the Middle Kingdom by Isis-Hathor. We know that this is not the case and that Bat was rather a double of Isis-Hathor, a royal double created from scratch to cover up a drama just as tragic as the death of Osiris, conceal and codify in the same way. In Egypt, the gods cannot die; no pun intended, Bat was going to be able to play the role of the scapegoat.

> *"Master of the gods, on this rutting day, when the necks had not been tied, the heads of the gods had not been cut off, the disc had not been tied on the two horns and the Bat's face hadn't been fixed."*
>
> **- Texts of the Sarcophagi, CT4, G1T, 334: (181) l-o**

Bat is not really present in Egyptian art, but it is found on many amulets, idols, talismans and jewelry. Here, for example, is a gold amulet from the Louvre Museum where we can see very clearly its support described as a beard among the Templars:

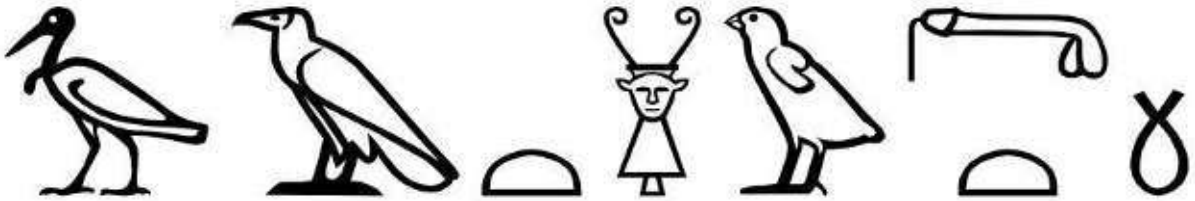
69. Amulet of the goddess Bat in gold and in the shape of a pin (Middle Kingdom, circa 2030 BC). E 4836, Louvre Museum

This famous enigmatic beard represents the Tit knot, also known as the Isis knot, whose power is to bind and untie. Didn't the Templars tie the famous Baphomet to cords and then carry it on them? The Egyptologist René Lachaud tells us about the Tit knot, that it serves to bind the adversaries to establish a cut between them and us, like for example the dangerous typhonian animals (companions of Seth) and the demons. This knot is also used to defend against disease, spells and death. To make it active, you have to coat it with a dew of sycamore flowers and hang it around your neck. This anointing is purely alchemical in nature. Tit forms an imprint of Isis on Earth, he is an instrument “to make gold”, to guide its owner on the difficult paths of incarnation. The mystery of Isis who is endowed with it can unite and bind itself to “the higher and divine consciousness[409]”. I could note the presence of this kind of information on one of the walls of a chapel of the goddess Hathor to Dendérah:

> *“Take for yourself the incense to purify your statue. Your heart unites with its perfume, placed on the fire. Its smoke rises so that your nose unites with the Eye of Horus. Your joyful heart, Beat de Bugem, which your majesty traverses in beauty. " […] [Hathor], mistress of the double country, divine female falcon, mistress, lady of Punt, princess of the double country of the gods, with a pleasant scent among the goddesses, Bat, mistress of Bugem. As long as the lady of Punt, appearing in her house as Bat at the head of Denderah, places her terror, enlightens the double country and unites her heart with joy, she is the Gold of the gods at the head of the double country of the gods . [410]”*
>
> **- Per-Neser chapel, west scene, Dendérah**

Some readers may think that this is fine, but they will not yet understand the association between the Baphomet with the goddess Bat. Now, I will present the Bat-umet hieroglyph expressing “the bond, the connection, the commitment or even the promise of a person to the goddess Bat”:

Bat-umet expresses being bound and committed to the goddess Bat



The bonding to the Baphomet emerges from the various Templars' interrogations, *"the Baphomet is not only an idol, it is also a talisman. In their confessions, the Templars say that they surrounded the hideous head with cords of white thread .*[411]*"*; *"The knights said that this head could save them, make them rich, that it made the trees bloom and the harvests sprout; the knights girded or touched with cords a certain head of these idols and then they girded themselves with this cord, either over the shirt or on the skin.*[412]*"*.

Wearing Bat-umet on one's skin as a pendant is found in ancient Egypt. The Bat insignia, worn around the neck with cords, featured the mark of viziers, judges and ministers of the ancient era. An inscription from the temple of Amenhotep, son of Hapu (royal scribe and "head of all the king's works"), specifies that the Bat emblem, hanging from his neck was made of electrum and precious stones.

This type of talisman is found around Pabasa's neck, on the relief of his tomb, a huge burial located in Der el Bahary, in the necropolis of Assâssif. Fourth prophet of Amun in Karnak, under the XXVIth dynasty, Pabasa was also the Grand Chamberlain of "the Divine Adoratrice', Nitocris, daughter of King Psammetic II. He is a kind of prime minister.

70. Talisman of Bat on Pabasa's neck, on the relief of his tomb, in Der el Bahary, in the necropolis of Assâssif (tomb n ° 279). Under the head, we find again the Tit knot which evoked a beard among the “uninitiated” Templars. In this variation, the horns are styled by curving inward. Bat is found here in his Bat-umet “Bound Bat” form, tied with a cord on the chest of the Pharaoh's prime minister. Photograph by Egyptologist René Lachaud, with his kind permission.

If we do not know anything about Egyptology, we could perfectly distinguish here a head of a Devil or other diabolical animal... This is moreover the description made of this object by the uninitiated Templars or those who wished to keep the secret. René Lachaud, with whom I had the chance to travel to Egypt at the end of the 2000's, expresses very well the value of the Bat pendant worn by the greatest Egyptian dignitaries. This kind of jewel is not only used as adornment, its primary function is to imbue the body of the wearer with a magical radiance, a kind of protective fluid. This sacred object modifies behavior and consciousness, putting in visible and invisible relationship. The Bat pendant acts on the breath of the heart. It can be considered as a coat of arms revealing membership in an initiatory fraternity, that of the Shemsu (Followers) of Horus, adds René Lachaud[413].

All these properties are found perfectly in the adoration of the Templars for the famous Baphomet! This recalls in every way the courtly love practiced by the knights at the time of the Templars and the Grail tales, where the Lady represents the celestial double of the hero; as was clearly the bearer of the primitive Grail, Nephthys-Ištar. In Courtly Love, the luminous envelope of the Woman protects the hero and her magnetic attraction transmutes the energy of the warrior into a force of spiritual improvement associated with Wisdom. Who can understand and appreciate this today?

The Bat jewel made possible this operative magic between the visible and the invisible – magic or mystical wedding between the warrior and the Goddess of the Origins, the great Pistis-Sophia of the 7th nome (region) of Upper Egypt where Nag Hammadi is located. Even if it seems impossible, it is to wonder if the Templars did not have in hand the contents of the Gnostic manuscripts of Nag Hammadi. With these new revolutionary discoveries, it is clear that they came into contact with Gnostic documents or even individuals in charge of this type of archive. We know, for example, that the use of the apocryphal gospels was reproached to the Templar Jean de Tréviers, imprisoned with other monk-soldiers at the castle of Alès around 1310.

In the chapter *Under the sign of the goddess Bat*, protective form of Hathor, we reported the discovery, in the temple of Karnak, of a naophore statue of Paser, the grand vizier of Ramses II. This gray granite statuette represents the vizier, adorned with the protective collar of the goddess Bat, showing an offering table on a support. It is now in the Cairo Museum under the reference CG 42164.

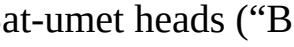
71 and 72. Gray granite statue of Paser, the grand vizier of Ramses II, found at Karnak during the excavations of Georges Legrain in March 1904. Here we find another variant of Bat's head on the Tit knot. Once again, the goddess comes in her Bat-umet [illegible],"Bound Bat" form, tied with a cord on the chest of the Grand Vizier of the Pharaoh. Cairo Museum, ref. CG 42164.

This statue is reminiscent of the one numbered 1068 - R. 325, present in the inventory of March 27, 1568, erected at the Farnese Palace in Rome under the name of *Idolo de Parangone*. A nobleman holds in his hands a naos containing the figure of Osiris. Like Vizier Paser, he wears the necklace of the goddess Bat on his chest, a sign of protection and commitment to Isis-Hathor. This statue is in the National Archaeological Museum of Naples.

Although the Italian museum associates it with the XIXth dynasty, its inscription engraved in stone denotes the pure Saïte style, generally present on the Pharaonic figures of the time of the sovereign Uah-ab-râ (XXVIst dynasty) and the king of Babylonia, Nebuchadnezzar II, period of the installation of the Greek trading posts in Egypt.

We saw in the aforementioned chapter that the transport of this kind of object, associated with the goddess Bat, could very well have been carried out from Alexandria to one of the Templars commanderies near Rome, during the official presence of the Templars in Egypt (from 1164 to 1168 or from 1218 to 1221). During these ten years of occupation of Egyptian soil, and particularly the first four, the Templars were able to descend south to Nag Hammadi (7th nome), the Gnostic center of Egypt ruled by the goddess Bat. Not to study the texts that will not be discovered until 1945, but rather to learn about the Goddess of the Origins of predynastic Egypt.

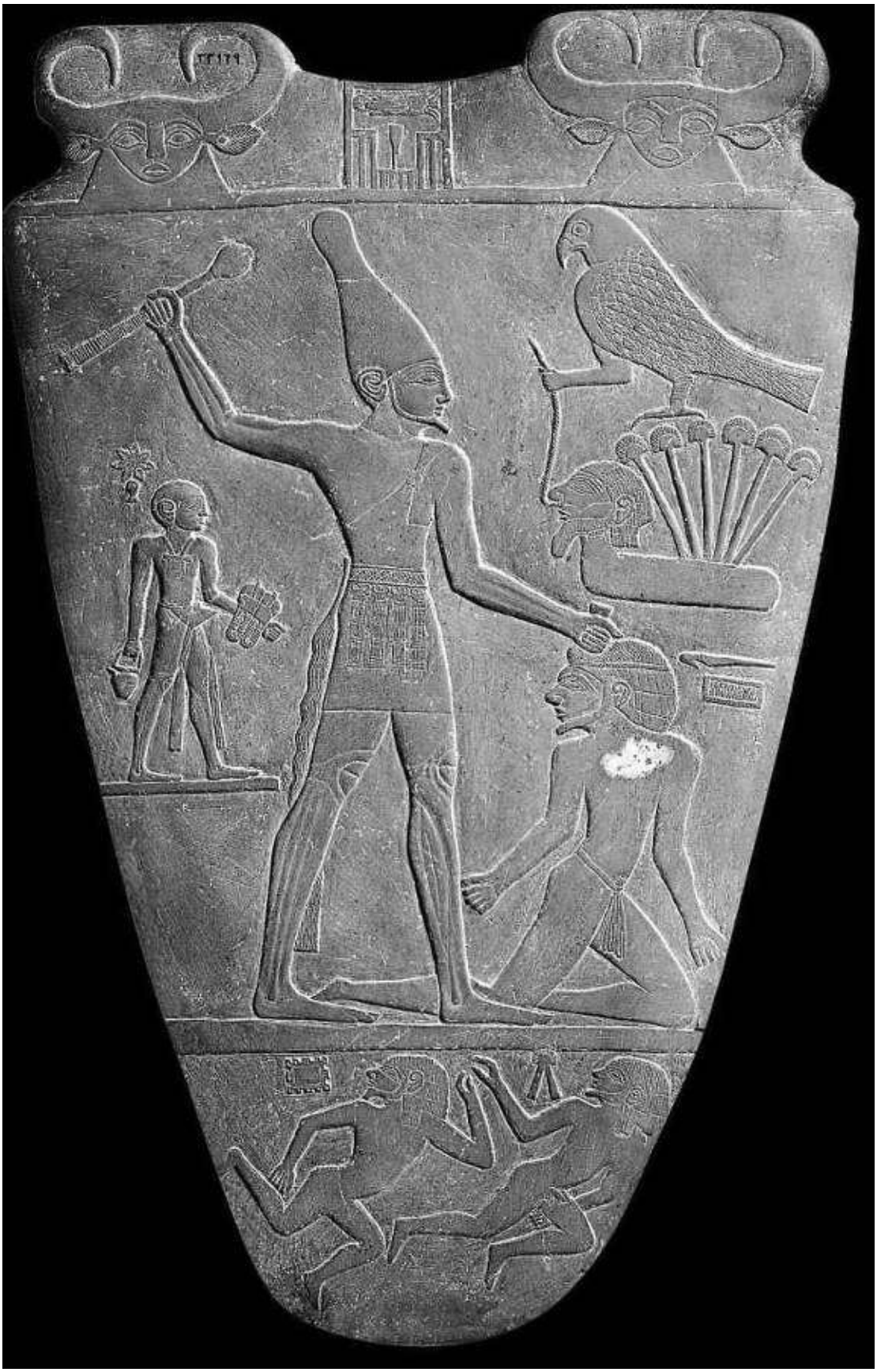
73 and 74. Statue numbered 1068 - R. 325, present in the inventory of March 27, 1568 drawn up in the Palazzo Farnese in Rome under the name of *Idolo de Parangone*. Once again, the goddess is in her Bat-umet “Bound Bat” form, tied with a cord on the chest of a noble close to the sovereign.

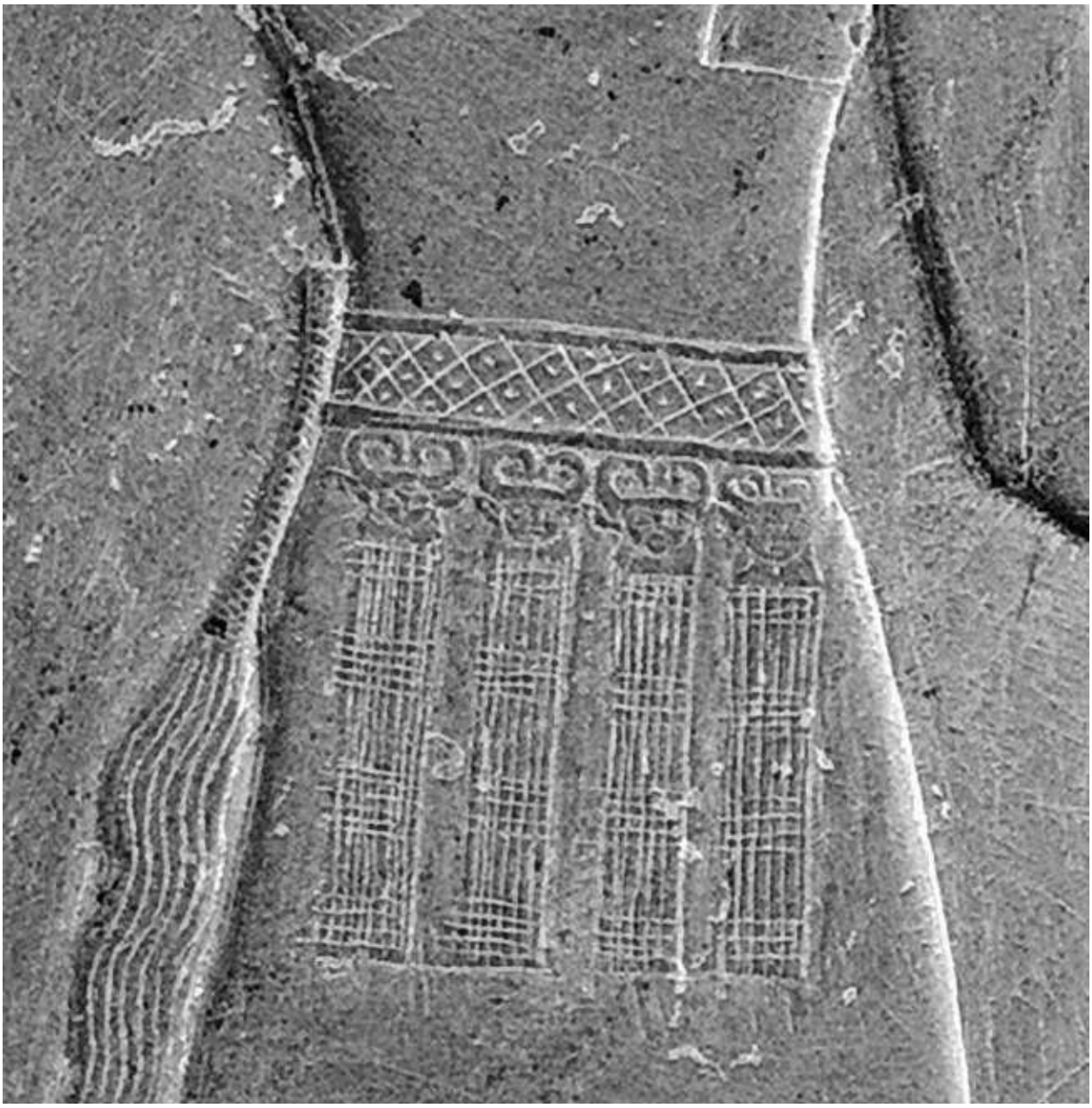
Bat is also on the top of the famous King Narmer (c. 3100 BC) pallet. With its massive cow horns, the goddess overlooks the scene under its double identity (Isis and Nephthys) while the Pharaoh engages in the royal conquest of the unified kingdom of Egypt. Note the importance of the detail that follows, perfectly visible on this exceptional document: King Narmer wears four Bat-umet heads ("Bound Bat")  , attached to his belt by cords!

The Templars wore a small previously consecrated belt, having been in contact with the Baphomet. During one of the interrogations, the Templar, Gaucerant de Montpezat, declared that he was gagged with a belt that his initiator took from a box where the Baphomet was. He was then ordered to keep this belt and wear it continuously. Several hearings go in this direction. In the chapter entitled Šarpanitu, carrier of the GAR-A-AL and the two Ištar, pillars of the Temple, we have detailed the meaning of the number four, in relation to Isis-Nephthys and the two Ištars, and we will not come back to it.

Thanks to this scene, we now know where the Templar ritual featuring the Baphomet and cords comes from! Narmer's palette shows us with precision that at the dawn of the first Egyptian dynasties, the sovereign wore the Bat-umet emblem on his belt in order to remain connected to the original purity of the Mother Goddess. Gérard de Sorval expresses very well this state of consciousness and this special relationship between the hero and the Divine Lady; doctrine understood and revealed by Saint Bernard through the Virgin: *"Lady suzerain or sovereign, she is, because she is the divine example of epiphanic beauty, the mirror without spot, the crystal where the attraction of the noble soul finds the perfect image, which makes her the inspirer and educator of the Knights of Heaven.*[414]*"*. The Templars wanted to keep this intimate contact with the Virgin of the Origins. For Saint Bernard, it was the Virgin Mary, but for the initiated Templars, disciples of the (hidden) Gnostic science of Egypt, the divine inspirer represented the goddess Bat-Hathor whose double aspect forever unified Isis (Mary) and Nephthys (Mary Magdalene).

75 and 76. Front of Narmer's palette found in Nekhen, the ancient predynastic capital of Upper Egypt, dedicated to the falcon Horus. The Pharaoh wears Bat-umet “Bound Bat” on his belt, tied with ropes and knots. The Templars took up this very old concept to connect with the goddess Bat, protective form of Hathor, and thus benefit from its divine properties.





On the palette's back (available in the chapter: *The Hidden Replacement of the Beloved Queen of the Throne by the Beloved of the Tower*), the Pharaoh stands as the victor over his decapitated enemies whose corpses are sprawled out in front of him to the right of the stage. Each of them is emasculated[415], this is an ancient practice performed by Horus and his Followers on their sworn enemies – Seth's followers – responsible for the death of Osiris.

Numerous papyri and sacred texts refer to the emasculation of Seth by Horus. Finding here the enemies of the Pharaoh beheaded and emasculated under the scrutineer eye of Bat, is an act of vengeance that we have developed at length above and from which stem the legends of Baphomet and the primitive Grail.

Bat also embodies divine justice, she is the one who "burns her enemies", as the western scene of the Per-Neser chapel in Dendérah indicates. Allegories reproduced on the scene is from the same building:

> *"As long as the brilliance that shines in the Per-Neser as the divine Bat, ruler of Punt, gives the rays, illuminates the darkness and gladdens her heart with the eye of Horus, she is the lady of incense , sovereign of the land of the god, who rules in the double land of the gods […] The justice which is at the head of the Abode of Ma'at, the Gold of the gods, which is at the head of Denderah, is that of Dep, who gives instructions in the land, who slaughters sinners in his stead, Bat in manifold forms who rests on justice, Hathor the great, lady of Dendera.[416]"*
>
> **- Per-Neser chapel, eastern scene, Dendérah**

The warlike aspect of Bat is also found in the use of the sistrum and the mirror during rituals and dances in honor of Hathor. These two items are known to repel evil. The Egyptian sistrum, probably derived from the cult of Bat, was used in religious dances and ceremonies, particularly those awarded to Hathor. Musical instrument of the percussion family, it is made up of fruit shells, shells and metallic washers which collide to form the sound reminiscent of the rattlesnake. This instrument was only used by priestesses during religious festivals or sacred dances. During ceremonies dedicated to warding off spells, the priestesses sounded the sisters to ward off bad luck, particularly Seth, the Egyptian Satan.

77 and 78. On the left, Nefertari, wife of Ramses II, holds a sistrum of Bat in the temple of Abu Simbel (c. 1300 BC). Right, a Bat mirror at the Brooklyn Museum.

In the fall of 1996, during the sixth study mission to the Saqqarah site, archaeologists from the Louvre uncovered the remains of an immense white limestone mastaba torn from the sands from which a decorated chapel emerged. The site revealed three statues of the owner of the chapel: a certain, Akhethetep, high dignitary of the Old Kingdom (5th dynasty). These statues were not found in their original place, but in two points of the funeral complex, visibly abandoned by looters at a time impossible to determine[417]. The statue which occupies us here represents Akhethetep standing with the emblem of the goddess Bat. The head is gone, as well as the legs from the knees. We can distinguish the emblem of the goddess Bat, along her body, as “roughly” presented in order to emphasize the noble’s moral value. The head of the goddess is no longer found on the magic knot of Isis, but on a form of “base” decorated with cords, knots and pearls. The horns of Bat are well represented those of a cow as on the palette of Narmer.

79. Statue of the high dignitary Akhethetep (Old Kingdom - 5th dynasty) found at Saqqarah, near the Text Pyramids. The “evil” aspect of the goddess once again seems evident. Any good Christian would see a demon's head here. According to the descriptions extracted during the interrogations of the Templars, this is what the inquisitors decreed without even trying to understand anything ... Louvre Museum, SA 9677.

The bas-reliefs of Old Kingdom tombs tell us that at least five individuals bore the sign of Bat: Khufukaef; Ti; Khenu; Ankhmahor and Khentika-Ikhekhi. They are high figures, the son of a king for the first, directors of the king's works for the other three, specifies Christiane Ziegler, Egyptologist and honorary director of the Department of Egyptian Antiquities at the Louvre. As we have seen above, we know that from the Middle Kingdom, the emblem of the goddess Bat was worn by judges and perhaps evoked another image of the goddess of justice Ma'at[418].

This relationship between Bat and divine justice is found once again in Dendérah, stronghold of Hathor. In the chapel of the Throne of Ra, Hathor faces the king while a priest incarnating Ihy – son of Hathor, therefore double of Horus – waves the sacred sistrum to ward off fate. Before addressing the king, Hathor proclaims herself: "*Great in Heaven, powerful on Earth, protector of her father among the gods, divine Bat, mistress of Punt, with a pleasant scent, sweet of love. Black copper, plated gold [on her skin]. Her hair is in lapis lazuli, the horns in black copper, the throne in gold and the Uraeus in gold […] Justice, daughter of Ra in the house of Ma'at, whose statue is sacred among the powers, Mehenet, the great, lady of beauty, who commands in this country, first of the ancestors, Battles of the gods and goddesses: 'I give you Justice on Earth during your royalty so that I increase your prestige in the world' .*[419]".

We will notice in these different examples, in relation with the goddess Bat, all the virtues required of the priest-knight ready to fight the forces of evil thanks to the divine energy of the Mother of the Origins. The goddess Bat, celestial double of the human hero, sees all terrestrial actions and blows to those who can hear her the radiance of her Light. It embodies that of "the other side of the bridge" located far from the accelerated pulsations of our World. Bat's intimate relationship with the initiate, connected to his radiant energy, bestows immortality of soul and spirit. The pious conduct of the knight will be thus rewarded by the increase of his interior wisdom, seat of the illumination of the Holy Spirit. The Templars recovered all these notions of ancient Egypt – purely oriental thoughts that we will find scattered in Europe in the Grail tales, the knightly way and courtly love ("fine amor").

Even the famous kisses of the Templars, so much decried during the extended trial, are part of the initiation practices associated with the Egyptian

rite of the Opening of the mouth by the priest Sem in order to magically reactivate the perceptions of the deceased or to awaken the senses of initiate and bring him into the Mystery. When the Templars were admitted into the Internal Order, three kisses were added to that of the mouth: on the coccyx (sacred plexus), place of verticality; on the navel, image of the center; on the virile member, seat of the duality which inhabits man[420].

We are therefore far, very far from the Christian philosophies of the period of the Middle Ages, with their feeling of superiority and other despotic and alienating dogmas. These priest-inquisitors, prisoners of their own madness, had they already forgotten that at the beginning of Christianity, there were more than fifty Gospels? The four that we know were selected during the Ecumenical Council of Nicaea in 325 AD in order to establish a unity of belief… The Templar monk-soldiers wished to live the secret of the mystical wedding with the Lady of Heaven, as they did before them the kings and nobles of ancient Egypt as well as the Gnostics of the banks of the Nile.

Shame on the Inquisition, shame on Philip le Bel, the King of Shadows, and the lack of courage of the Pope who ends up complying with the demands of a capricious king imbued with his authority. These discoveries raised here revolutionize the narrow vision that one had of “the Templars affair”. Nothing will be the same again. We are now and legitimately entitled to ask from the Church of Rome and History the rehabilitation of the Templars in the name of Truth and Divine Justice!

Tristan and Iseult by Jean Delville (1887). Poison or Elixir of life, the Grail exists only through the sacred quest that is devoted to it.

2 The primitive grail

"The Grail Bearer herself is a sort of Vestal, tasked with watching over the mysterious light that emanates from the sacred cup. She is a priestess and she can only be united with an exceptional being."

- Jean Markale, Ladies of the Grail

In most Celtic and Christian Grail tales, the hero must heal or replace a dying king. The redemptive role befalls, of course, to the young knight, but behind him systematically hides the young woman initiate, the inspirer, the Empress or the Bearer of the Grail of which we have very clearly found the oriental trace in the character of Nephthys-Ištar.

Like Egyptian mythology, the young hero Perceval follows in the footsteps of Heru (Horus). Like him, Perceval experienced a heavy loneliness, as well as a childhood shrouded in prudence, mixed with maternal anxiety (cf. Horus concealed and protected by Isis and Nephthys against Seth). Once an adult, Perceval will accomplish two feats: he will avenge the death of his father (cf. Horus avenge the death of Osiris), and bring to the country and to the sick king (the old king: the old me) vigor thanks to a heroic act of compassion (cf. the Passion and Resurrection of Horus-Bel-Marduk).

Then comes this episode where the hero will have to "fill" the cup of the Grail Bearer, in a real or symbolic way. As we discovered through the Akitu festivity, the union between the resurrected king comes in the form of a hierogamy. This same union is found between Elaine, the Bearer of the Grail, and Lancelot in the interpretation of the Grail of Gautier Map, around 1140 and 1210...

The medieval versions of the Grail will be the subject of a future essay. We will rather briefly explore the archaic and oriental concept of the Grail in order to bring some additional notions to these already mentioned in this work. Indeed, the Grail, before finding Christian symbols such as the host and the Christ blood, belonged to the cycle of the Sacred Fire inscribed in the sacred rites of Egypt, themselves subsequently imitated by the Greeks and Romans.

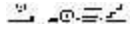
1. In search of the Egyptian Grail and the inner flame

Our journey begins with a few lines written in the Dictionary of Hieroglyphs by the historian and former curator of the Egyptian Museum of the Louvre, Camille Duteil (1808-1860). On pages 143 and 144, he states:

> *"What the Greeks took for a bushel is a terracotta vessel which the Egyptians called Gardal, and in which the fire was kept; it is ultimately a furnace. Serapis, the Egyptian Vulcan, is usually represented with a Gardal on the head; it was in this Gardal that the priests kept the material fire in his temple, as the sacred virgins kept the Celestial Fire of Ptah on the triangular altar with the head of a ram: the Gardal in hieroglyphic writing expresses the idea of fire (the container for the content); (namely :) the cult of the eternal fire which is to regenerate the World and whose emblem the sacred virgins kept in Memphis, on the altar of Ptah.[421]"*
>
> **- Camille Duteil, Dictionary of Hieroglyphics, 1841**

This evocation of the Egyptian Gardal instantly reminded me of a passage from the famous book by the 19th century esotericist, Fulcanelli, entitled *Les Demeures philosophales*, where one can read: *"The Grail – who suspects it today? – is the highest mystery of mystical Chivalry and of Masonry which degenerates from it; it is the veil of the creative Fire, the Deus absconditus in the word INRI, engraved above the head of Jesus on the cross. When Titurel builds his mystical temple, it is to light the Sacred Fire of the Vestals, Mazdeans and even Hebrews there, because the Jews maintained a perpetual fire in the Temple of Jerusalem. […] The Egyptians also had this attribute: Serapis is often represented with, on his head, the same object, named Gardal on the banks of the Nile. It was in this Gardal that the priests kept the material fire, as the priestesses kept the heavenly fire of Ptah. For the initiates of Isis, the Gardal was the hieroglyph of divine fire. Now, this Fire god, this god of Love is eternally incarnated in every being, since everything in the Universe has its vital spark. It is the Lamb slain since the beginning of the world, that the Catholic Church offers to its faithful under the species of the Eucharist enclosed in the ciborium, like the Sacrament of Love. The ciborium – hate anyone who thinks badly about it! – as well as the Grail and the sacred craters of all religions, represent the female organ of*

generation, and correspond to the cosmogonic vase of Plato, to the cup of Hermes and Solomon, to the urn of the ancient mysteries. The Gardal of the Egyptians is therefore the key to the Grail. It is, in short, the same word. Indeed, from deformation to deformation, Gardal became Gradal, then, with a sort of aspiration, Grail. The blood which boils in the holy chalice is the igneous fermentation of life or of the generating mixture. We can only deplore the blindness of those who persist in seeing in this symbol, stripped of its veils to the point of nudity, only a profanation of the divine. The Bread and Wine of the mystical Sacrifice is the spirit or the fire in matter which, by their union, produces life.[422]*”*.

Gardal? Upon reading these passages, I of course consulted all the Egyptian dictionaries and lexicons… without success! No trace of this term, even with all the efforts in the world. On the other hand, we will remember above the discovery of the word Garâal  , the meaning of which evokes the action of “polishing one's inner luminous stone” in order to perfect oneself and ascend to higher levels of consciousness. Concept that we find in Freemasonry which requires all its members to improve and rise by working its interior stone; where to be initiated is also to learn to die in order to embark on the path of one's own rebirth. Needless to say, these aspects are found naturally in any Egyptian initiation.

Garâal: “the stone of Light which makes one ascend”[423]

So to speak, the Grail exists only through the sacred quest that is devoted to it. It allows to pass from an earthly state to a celestial state. *"To polish your interior stone to make it shine like a Sun"* is to put yourself in relation with your divine side where the Wisdom of the heart is hidden, seat of Illumination and of the divine Presence of the Holy Spirit, therefore of the goddess Bat (the Feminine Spirit). We are talking about Universal Love and Mystical Weddings! Gérard de Sorval, to whom we owe very good studies on the energy of the Virgin and the knightly way, describes this wonderfully: *"To express love then amounts to manifesting the lordship of the spiritual heart, the unification of being in its core of gravitation This metaphysical notion is 'the intellectual Light full of love' ... According to the puns in use, Amor, means A-Mor, which suppresses death, the divine power which confers immortality. In the language of the troubadours, the one who obtained the Rose has attained the secret of Eros, that is to say, of union in God through intelligible Beauty. These mystical weddings include both the union of the lover and the Lady, the union of the soul and spiritual intelligence or Sophia.* [*[424]*](#)*"*.

◆◆◆

This irruption of the Holy Spirit on Earth is found for example in the episode where Isis magically conceives of Horus by metamorphosing into a dove which lands on Osiris' sex. This very famous scene is found in several Egyptian temples. It is reminiscent of the magical operation of the Holy Spirit which will give birth to Jesus Christ.

From the beginnings of Christianity, the dove appears in decorative art as the emblem of the purity of the Holy Spirit. It also represents divine inspiration, the divine essence, and forms the emblem of the Virgin Mary. She is even the symbol of the Colombia Pictures studios; whose logo shows a Vestal woman holding a torch in her right hand… We will speak later of the Vestals whose role is related to the Egyptian Grail.

The descent of the Holy Spirit on the wisest of men is also found in the biblical episode of the feast of Pentecost. This feast celebrates the reception of the Holy Spirit on the apostles. In the Middle Ages, fires were lit on the heights at Pentecost, to ward off epidemics and evil spirits. That same day, and at the same time, it was customary to throw flaming tows from the top of the vaults of cathedrals and to release pigeons, doves and flowers

which flew at the public during the divine office.

In many Christian representations, the Holy Spirit, in the form of a dove, can be seen descending and bringing flames on the heads or foreheads of the apostles. We have studied this subject above and demonstrated that this flame is related to the pineal gland that the Vedic texts associate sometimes with the Chakra Ajna (3rd eye), sometimes with the Sahasrara (Chakra of the crown), located at the top of the skull. The latter represents the seat of pure consciousness from which illumination emerges. It is also the energetic center that connects us to the divine. The Hopi call this energy center the “open door” above the head through which mankind, they say, was able to stay in touch with the divine and communicate between individuals at the Beginning of Time.

80. El Greco, The Reception of the Holy Spirit. Painting evoking the Holy Spirit, in the form of a dove, granting the flame of illumination to Mary Magdalene and the apostles at Pentecost (painted around 1600).

In Christian ideology, any being can receive the Holy Spirit, like the apostles, by doing penance. This reception of divine faith commemorates Christ's victory over his “old self” thanks to his Passion and Resurrection which opened the way to the path of humility. This inner Eye, this seat of the vital force placed on the forehead or on the top of the head centralizes a “supernatural” power that Lucifer (Horus-Marduk) had not been able to control because of his anger. Proper use of this energy center brings enlightenment or destruction. This is to transmute the vital energy into spiritual energy:

“Your Eye is the lamp of your body.”
- Gospel of Luke, 1:34

“I am throwing the Eye of Horus at you so that you can see through it.”
- Egyptian papyrus from Berlin, 3055, 30: 2

It is once again the alchemical operation allowing “to separate the subtle from the thick”. A good mastery of this energy center will bring the capacity to live awake to everything and to marvel at the environment that surrounds us thanks to a self-surrender for the benefit of the Original Light. Every individual is able to contemplate this Mystery. Our heart needs to merge into this state of bliss and to open up to a dialogue of love with the Source of all things, symbolized by the Holy Spirit or Sophia or even the Sacred Fire present in the temples. The Vestals of ancient times, guardians of the Sacred Fire, knew this principle.

2. The Sacred Fire from Heaven

Sacred Fire in many temples of Antiquity had the function of bringing down from Heaven the virtues of solar fire. In Egypt, this fire symbolized the Eye of Horus or the planet Venus, transformed into the new Sun at the time of the Horus-Marduk Passion (for further explanations on the passages and upheavals caused by Venus, *The Last March of the Gods*). The sick and uncontrollable Eye of Horus naturally mingled with the Solar Eye (the planet Venus) at the moment when, after its stall between Mars and Jupiter and its wandering in the Solar System for a minimum duration of 7000 years, Venus finally placed itself in the celestial place that we know today. Dr Immanuel Velikovsky, friend of Albert Einstein, details this subject very well in his remarkable book *Mondes en Collision*.

The eastern Venus, daughter of the Syrian goddess, Atargatis or Astarte, was honored by a perpetual fire in the temples. A lighted altar, sheltered by a shrine or by a roof, is often found on its coins. During the festivals commemorating the death of Adonis, when we went to his temple to invoke the Lebanese Venus of Afca, we saw a fire appear in the air which sank into the river. One could distinguish Astarte in person (Venus, the Morning Star) in this meteor which fell from the top of Lebanon into the Adonis river. The goddess identified not only with the planet and the meteor, but also with the Sacred Fire which burned on her altar[425]. We have just seen the same correspondence in Horus, between the Eye of the god and Venus. In the next chapter, we will also discuss the relationship between Horus and the Sacred Fire of the Egyptian temples.

In antiquity and the Bible, it was believed that fire from Heaven fell on animals sacrificed to YHWH when he wanted to give a particular mark of his approval. Some believed that God had thus approved the sacrifices. Since the time of Solomon, in memory of all these miracles, a perpetual fire was kept in the Temple of Jerusalem. But when Nebuchadnezzar seized Jerusalem, the prophet Jeremiah took the perpetual fire which burned on the altar of burnt offerings and, accompanied by some other priests, hid it in a cistern where there was no water. Upon returning from captivity, Nehemiah sent the priests' grandsons to seek the hidden fire before the deportation. They did not find it, but only muddy water. He told them to bring some and, having poured it out on the altar, a great fire appeared to consume the sacrifices to

YHWH[426].

The Sacred Fire was believed to come from Heaven. Can we really admit that the ancients, as some scholars believed, knew the art of knocking down lightning and attracting atmospheric electricity? Nothing is less certain. A fire from Heaven for the ancients was nothing more than a fire obtained by the means imposed by the ritual. We know that in many cases, the Sacred Fire was obtained by lighting wood by friction. But we also know that the Egyptians knew the art of lighting the Divine Fire thanks to the solar rays reflected from a concave mirror or from a transparent body.

A very old tradition requires that every temple be lit by a Divine Fire. In Egypt, a Perpetual Fire thus animated all the temples. It was the same, a little later, in Greece and Rome. In this last city, the Vestals ensured the maintenance of the Sacred Fire at the risk of their life, because the tradition wanted them to be buried alive if the Sacred Fire was extinguished by their fault.

We sought to find the etymology of the term Vestal, in the form of the Sanskrit Was which means “the home”, I will rather see the Sumerian term Èšgal which means “great temple”, which we find in the Akkadian Ešgallu whose meaning remains the same.

3. The guardians of the Sacred Fire, symbol of the Eye of Horus in Egyptian temples

As incredible as it seems, few documents are available regarding the role of the Guardians of the Sacred Fire in Egypt. Especially since the goddess Bat, protective form of Hathor, represents the Sacred Fire in the home of ordinary people up to the temple! There is of course no coincidence in this and the Templars must have known this aspect of Bat. We know that the function of Vestal comes from ancient Egypt, notably through the priestesses of Hathor of Dendérah, and that it was subsequently reproduced in Greece and Rome.

I asked my friend, James Rooms – responsible for a several magazines in the 2000s – on subjects such as sacred sciences, Egyptology, ancient history, mysteries and religions, etc. It results from our discussions that the general idea of fire in Antiquity and the cult that was paid to it varied according to the degree of initiation reached by each civilization. For the priests and priestesses of ancient Egypt, fire was not just a simple active compound that was part of the creation of man, as the Bible later defined. For them, as for the Gnostics later, fire entered into the composition of every human being in three aspects:

- terrestrial fire (terrestrial body),
- the celestial fire (luminous body or Light),
- the ethereal fire (ethereal body).

In ancient Egypt, fire bending was sacred, as it was later among the Greeks and Romans. The fire incarnates above all a celestial mediator and he was venerated as intermediary between the Earth and the Heaven as a celestial messenger. The fire also evokes an incorruptible and primordial purifying element, because it can become the one who will overcome or dispel all the impure elements. Hence the importance of the baptism of fire, which is very different but complementary to the baptism of water that we find in several initiation brotherhoods. The fire should never be defiled in any way. It is so precious that it is necessary to take all the usual precautions before using it or switching it off. This is why it was a real sacrilege when we contaminated a fire with our breath, by blowing on it, hence the use of an extinguisher.

In Egypt, the maintenance of the fire permanently on the holy altar by the priestesses (the equivalent of the Roman Vestals), manifested the desire to perpetuate the reign of Pharaoh on Earth as in Heaven, but above all to magically proclaim his protection through to the Eye of Horus, symbol of the Sacred Fire in the temples.

◆◆◆

The ritual of divine worship can be found on the walls of the temple of Sethy I in Abydos, but also on several papyri, such as number 3055 from the Berlin Museum. The French Egyptologist, Alexandre Moret took a long interest in the subject. He notes that the lighting of the fire and the lighting of the sanctuary formed one of the essential ceremonies of daily worship which ensured the purity of the temple. The formula “beat the fire” means distinctly that the fire was obtained by friction of two pieces of wood. But the officiating priest could also obtain the fire in the reserve of the Sacred Fire[427].

The fire was lit for a specific god; very often to Horus, luminous warrior whose fight repels evil and puts Seth to flight. The Eye of Horus embodies the Sacred Fire of the temples, but the Sacred Fire itself also represents the Uraeus, the frontal serpent of Horus found on the crown of the Pharaohs. We now know that it is the luminous stone that fell from Lucifer's forehead, his lost vital force that must be found, “reconstructed”, polished and mastered.

> *“Come, shining Eye of Horus, come, shining Eye of Horus, coming in peace, shining like the Sun in the horizon. He crushes the forces of Seth; according to the formulas, he carries them away, seizes them and burn them. Its flame comes and runs… it comes and runs in Heaven following the Sun, on the two hands of your two sisters [cf. Isis and Nephthys].”*
>
> **- Papyrus of Nebseni**

This sacred Uraeus also designates the “flame”, considered as the daughter of the Sun and the flaming serpent lodged on the forehead of the king and the gods. The priests and priestesses also named the Uraeus Urrit

Hikau “the Great Incantress” or “the Regent of the Earth”. In its form of two serpents, the burning double Uraeus featured the two faces of the Great Queen, namely Isis and Nephthys.

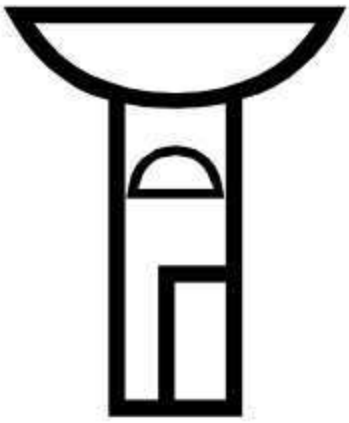
> *“Bat, Lady of the diadem of electrum, […] place for you the golden crown on your head so that Mehenet[428] is established on your forehead. The daughter who feeds the double land of offerings, the assembly rejoices of her Light, that of the horizon in the horizon, Mistress, Lady of powers, with a beautiful face…[429]”*
>
> **- Per-Neser chapel, eastern scene, Dendérah**

Horus experienced evil through misuse of his Divine Eye. His act, as we have seen, caused Isis death. Having known the ritual Death and the Resurrection by way of redemption, he alone was able to transcend the energy to overcome the dark forces. The priests and priestesses knew the story of Horus and invoked his Eye with great care:

> *“Come, come in peace, luminous Eye of Horus; be safe, rejuvenate yourself in peace. He shines like Ra in the double Horizon and before him hides the form of Seth; the Eye of Horus seizes it and brings him to Horus to put him in front of his place. Horus realizes the voice through his Eye; the Eye of Horus destroys the adversaries of Amon-Ra, lord of Karnak, in all their places. The king gives the offering, for I have purified myself. [430]”*
>
> **- Egyptian Papyrus from Berlin, 3055, 1: 2-5**

The lighting of the naos (Holy of Holies) of each temple by the Sacred Fire “Eye of Horus” formed a usual rite in any consecration of a temple or even a tomb. Funeral stelae have been found in some tombs where a formula states that the *“flame, Eye of Horus, shines to throw the magical fluid at the deceased and topple his opponents”*. The luminous fluid of Horus brings the god’s strength to the deceased who will be able to face the darkness in the afterlife.

We have mentioned many times the symbol of Nephthys placed on her head. It forms a tower, but also the support supporting an alchemical cup, that of the Grail. This combination symbolizes yet another important element: the altar where the Sacred Fire burn.

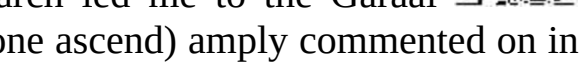


In the papyrus of the Lamentations of Isis and Nephthys (**4**: 5), Nephthys, guardian of the Sacred Fire, says to the deceased, assimilated to Osiris: *"Your son, the adolescent Horus, son of your two sisters, is before you. I am there, with the Light, for your magical safeguard, every day"*. Have you understood the real role of Nephthys in this story of Horus' injury and the recovery of his person by the Carrier of the Light of the Origins? We often wonder what relationship exists between the container and the content of the Grail. Here is the black and white answer:

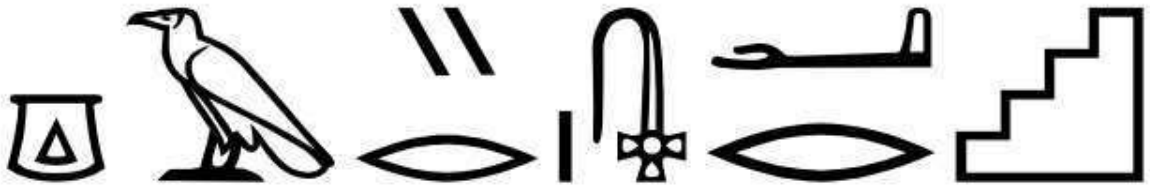
- Content: The Christ blood collected in the cup is the lost Light of Horus (his faith, his power, his interior fire: his vital force), that is to say the original fire preserved in the altars of the temples Egyptians.
- The container: The Grail, in the form of a cup, is the alchemical crucible from which the transmutation takes place between the fire of Horus and the fire of the Virgin Nephthys, carrier of the transforming energy of the Holy Spirit and of royalty. original.

Together, Horus and Nephthys (Bel-Marduk and Inanna-Ištar) establish the Eucharist, from the ancient Greek Eukharistia "Thanksgiving", by which their bodies (the bread) and their blood (the wine) mix to renew the capacities of the deficient king yet destined to reign. We are in the midst of the Grail epic! The great expert of Celtic mythology, Jean Markale, provides some details on this concept known to some initiates, by referring to the Roman de Jaufré, belonging to the Arthurian cycle (between the 12th and 13th centuries): *"[It is a] 'quest for the Grail', but seen in its primitive aspect of ritual revenge by blood, with healing and replacement of a wounded king unable to reign… [The Virgin]*[431] *appears here as the image of a Mother Goddess, guardian of a domain which, emblematically, represents the Universe as it was, according to the Gnostic tradition, before the usurpation operated by the male god who dethroned the Pistis Sophia and made sterile his' Kingdom of Light. ' One can deduce from this who [the Virgin] is the Pistis Sophia of the Gnostics. But she is also, according to Celtic tradition, the 'goddess of the Beginnings'. Would she not be in fact the 'Bearer of the Grail'?* [432]".

I indicated, at the beginning of the first chapter on the primitive Grail, the impossibility of finding the *Gardal* hieroglyph however mentioned by

Camille Duteil and Fulcanelli. My research led me to the Garâal  variant (the stone of Light which makes one ascend) amply commented on in the same chapter. As I delved further, I also spotted something in connection with the Holy Fire of the Egyptian temples in the form of Garâal:

Garaal: “the fire which rises (or ascends)”



The worship ceremonies devoted to the Sacred Fire were held at crucial times of the day. When the Sun is placed in three precise positions: at sunrise, at noon and at sunset. It was centered on the mission to preserve the balance between these distinct moments. Disorder was still looming during times of transition, particularly as the shift from late day to early night, when Sethian forces could attack.

In the temple of Hathor in Dendera, the priestesses, bearers of the sacred torch, had to fight ritually against the powers of darkness. A force all the more difficult to control as it could destroy the world and in particular Egypt at any time. The destruction of the land of the ancestors, the A'amenptah (Egyptian Atlantis, see The Last March of the Gods), is still very present in the minds of initiates. It is thanks to the priestesses who invoked on this occasion the dreadful words of Sekhmet that these could protect the king and Egypt from his enemies.

Remember that Sekhmet forms the warrior aspect of Hathor, as Nephthys-Ištar forms a formidable warrior while combining her aspect of goddess of love.

The priestesses were clothed in lioness skin and Sekhmet represented, in this particular aspect, the purifying fire. During the fire ritual, the priestess transmuted the good energies into light energy. The destructive fire is then transformed into creative energy ...

◆◆◆

Saint Bernard of Clairvaux, great inspirer of monk-soldiers and undoubtedly one of the creators of the Secret Order of the Templars, wrote several prerogatives for the attention of the Virgin Mary. We can read in these texts: *"[The Virgin] wanted to be the debtor of the wise and the foolish. She opens to all the bosom of her mercy, so that all may participate in her fullness; the captive will find his deliverance there, the sick her healing, the afflicted one her consolation, the sinner her forgiveness; the righteous will draw from it grace, the angel of joy*[433]*... Isn't she the woman of the Apocalypse enveloped in the Sun? ... It is therefore right that we are shown Mary clothed in the Sun, she who penetrated the abysses of divine Wisdom to almost incredible depths and who, to the extent that the thing is possible for a creature outside of it personal union with God, seems immersed in the midst of the inaccessible Light. The divine fire purified the lips of the Prophet, it*

sets the Seraphim ablaze, but it acts on Mary in a much more extraordinary way. For she deserved no not only to be touched by it, but well enveloped on all sides, completely bathed and as if locked in its flames.[434]*”*.

The Virgin, true mirror of God, has a magnetic action that Saint Bernard will have perfectly understood and that the Templars found in the Virgin Bat, protective form of Hathor and guardian of the Divine Fire. The remains of these Egyptian sacred virgins can be found more precisely among the Divine Adorers dedicated to the services of Hathor in Dendérah and Amun in Thebes. Dedicated to celibacy throughout their life, they form very important priestly dynasties. Some hold royal blood, others are even daughters of Pharaohs, while still others are part of the clergy and nobility. Unable to bear a child, at their death, adopted daughters will succeed them, themselves from royal or noble lines. The Divine Adorers inheriting by adoption, each could claim to have two mothers, namely her carnal mother, and her spiritual mother who had adopted her.

Like the Greco-Roman Vestals, we know that the Divine Worshipers possessed great powers and even monarchical functions through which they participated in the founding rites of temples and shrines while dedicating offerings to Hathor, Amon and Maat. Among them were also Singers from the Interior, such as the Shemâyt (singer), the Hezyt (singer-musician), the Sekhemyt (sistrum player), etc. It seems that these virgins-musicians accompanied the title Divine Bride as she officiated singing, while maintaining the Holy Fire during daily worship. All had to take turns spending the night in the Holy of Holies to preserve the balance of the temple.

The last trace of the guardians of the Sacred Fire in Egypt is found in the person of Cleopatra who was a Vestal, a guardian of the Divine Fire. At the time of the dynasty of the Ptolemies, the name Cleopatra[435] was then used to name the last Vestals in Egypt...

At the final stage of this study, a question remained in my mind. We have observed regular relationships between some Egyptian rites and Freemasonry. What about this aspect among the Freemasons? Likewise, what relationship does there exist from the FM point of view between Freemasonry and Templars? I asked Tau Eléazar one last time:

A.P .: What does the Egyptian lodge Memphis Misraïm

represent for the other lodges? In delving into the origins of Freemasonry, one has the feeling that it would be somehow the very first lodge – inspired by the Mysteries of ancient Egypt – but gleaning information from Freemasonry it - even, it would seem that this lodge is sometimes mocked. Is this the case and why?

T.E.: “All Light comes from the East: All Initiation from Egypt!”

Memphis Misraim is a mystical lodge, indeed inspired by the Mysteries of ancient Egypt. Again, I met brothers of different faiths who did not know Memphis Misraim, or had just heard of it. It should be remembered that certain obediences forbid the brothers to meet the brothers of the sister lodges. That too is a mystery, isn't the adage, “to bring together what is scattered?”, Which would mean that we must go and look elsewhere, but above all bring back within the lodge what the we discovered to share it. Today, on the other hand, there are brothers who do not have the right to look elsewhere, but here again, it is the choice of each one, if a brother accepts this philosophy, if it suits him, then that so be it.

I met, in a region of France, a man and friend who should recognize himself in these lines, because he is a faithful reader of Anton Parks, and I take this opportunity to say hello. This friend, following on from his father, became High Master (Grand Maître) of a lodge after many years of loyal service in the FM.

I told him about the Memphis Misraim rite and practiced some of our rituals with him. He confessed to me that it was this kind of theurgic ritual that he had always sought and unfortunately had not found in the path he had followed. This proves that the message sometimes gets through badly even within the brothers, quite simply because certain obediences live reclusive on themselves. If you put a fence around your meadow, your sheep won't look anywhere else.

The answer is therefore clear, there are indeed brothers who look oddly at the so-called mystical lodges.

Modern man is thus made, he is today able to question the polarity of the stones, the knowledge of the builders, while he himself is incapable of holding a hammer, but this will not prevent him from become a Grand Master…”

A.P .: What do the Templars evoke for the Freemasons? The origin of Freemasonry seems to come from the monks-soldiers, is this accepted and validated by all or by only a few lodges?

T.E .: “I heard a lot of things while I was climbing the steps. Things that enriched me and things that offended me. When you are a Freemason and have assimilated its Mysteries, we can no longer criticize this fraternity, we just have to know how to admit, as said above, that everyone is free to think. So, I will not generalize but speak of my own experience. Talking about Templarism with brothers, some me said, “but the Templars are all dead”, others laughed at me, others placed their fists on my heart and cried out “faith, charity, courage”.

To those who told me that the Templars were all dead I will say: All your ancestors are dead, yet your name lives on, thanks to YOU.

To those who put their fists on their hearts I will say: All the Templars are dead, but their memory endures, thanks to YOU.

To those who laughed I would say: There are still laymen to awaken, thanks to YOU.

But for those who think Templarism is dead, I'll just ask them to enrich their culture. An example:

After the betrayal of 1312, the Order of Christ (Real Ordem dos Cavaleiros de Nosso Senhor Jesus Cristo) was created on March 14, 1319 in Portugal (where many Templars had taken refuge).

In five centuries, from 1319 to 1834, the order evolved from a military religious order to an honorary order of Portuguese royalty. With the revolution of October 5, 1910, the order was abolished like all honorary orders and then reinstated in 1917.

This order is today the official honorary order of the Portuguese Republic, with the President of the Portuguese Republic himself as Grand Master!

Of course, FM comes from Templarism, and I think this book will have explained it.

To end this paragraph and confirm that chivalry has passed through the ages and still exists today, I am going to tell you about the Teutonic Knights. This order was originally called the Order of Saint Mary of the Germans (*Ordo sanctae Mariae Teutonicorum*). I will not speak to you about the Order in itself, it’s not the goal, but rather about our meeting,

in a place dear to all the Christian Chivalrous Orders, I named the Holy Sepulcher of Jerusalem .

In Jerusalem, therefore, a few years ago, during a pilgrimage, I was on a terrace a few meters from the Holy Sepulcher with some friends, when I saw in front of me a group of about twenty people approaching us. This group passed us and disappeared into the crowd. I remember very well that this group left an odd, indefinable impression on me, like a shiver down the spine, then that feeling vanished and I forgot about that detail as I resumed the discussion with my friends.

An hour later, I heard the sound of boots growing, like a military footstep, and I felt that shiver again in my spine. When this noise reached my height, to my amazement I discovered about twenty men and women in uniform, walking proudly, standing upright, of haughty posture and proud stature. The presence of these people showed an obvious belonging to the upper bourgeoisie, both among men and women.

The men wore the black habit, the black cape and the cross on the shoulder, these were unmistakably the Teutonic Knights.

I followed suit, because obviously they were heading towards the Holy Sepulcher. I allowed myself to observe them, one after the other, each going to meditate at the tomb of Christ.

This meeting will remain engraved in my memory, being as surprising as it is mysterious in synchronicity. I spoke discreetly with one of them, (speaking their language) and the latter confirmed to me with kindness and dignity his membership in the Order."

A.P .: And in France, does Templarism still exist?

T.E .: "In France Templarism is a little more confused. Indeed, there are many Templar Orders, or neo-Templars, but some (I mean some) are unfortunately entangled in occult esoteric-mystical filiations, for proof of the infamous OTS (Order of the Solar Temple).

Here again, it is not Templarism itself that is confusing, but its leaders. I will not go into more detail, because so many sincere men, so many worthy men, work behind the veil. Let us therefore give glory to all who are sincere. Wearing a Knight's cape during a dubbing (accolade, "adoubement" in French) is an unforgettable moment, and

should in principle be given in a discreet manner, in a small group, between Brothers and in a sacred place. It goes without saying that this dubbing given with great pomp, in a theatrical manner, and in front of an assembly of laymen is therefore totally incoherent, even grotesque. Glory then, to those who work for good.

There are therefore many contemporary Templar Orders, quite easy to find on the Internet.

Others, much more discreet, will only reveal themselves to you by the principle of the Deus Vult, “God willing”, for it is not the ego that must lead you on the path, but God.”

4. The Grail on the head and divine intervention

The origin of the word Graal remains highly debated. We have noted its primitive aspects in the forms of “Stone of Light which makes you ascend” and “Sacred Fire” whose light illuminates the Egyptian temples and protects them from the forces of evil. From an esoteric point of view, these two aspects also represent the Stone fallen from the forehead of Lucifer (the Eye of Horus) and his divine Eye preserved in the temples. One could not be more precise.

For some, this word comes rather from the Occitan Grasal whose meaning evokes “a vase” or “a vessel”. We have repeatedly commented on the aspect of the cup or the Grail dish placed on the head of Nephthys. This same dish carries a bloodied head in the procession of the Grail of the Welsh version of Peredur (Perceval). We can read here and there that Grail comes more simply from the Latin term *Gradalis* (wide and hollow dish). No matter how hard we look, the only Latin *Gradalis* available expresses: something “which progresses calmly or which advances by degree: step by step”.

Having found nothing which would confirm this etymology, some hasten to invoke *Cratalis* (?) Taken from the Latin Cratis which expresses “a hurdle”, a sort of trellis or wicker basket, itself deriving from Catêr, namely a “vase”. This Catêr (vase) could have a connection with the Greek word Kalathos, a sort of high headdress in the shape of a basket or wicker basket. A true symbol of prosperity and fertility, the grains of the harvests or the fruits of the harvest, flowers, etc. were placed there. This narrow chalice-shaped hairstyle is found on the heads of goddesses like Cybele (the keeper of Knowledge), Persephone (the keeper of the underworld and vegetation during spring), Athena, in the form of Minerva in Rome (goddess of war, Wisdom and the arts), of Demeter, in the form of Roman Ceres (guardian of agriculture and harvests) ...

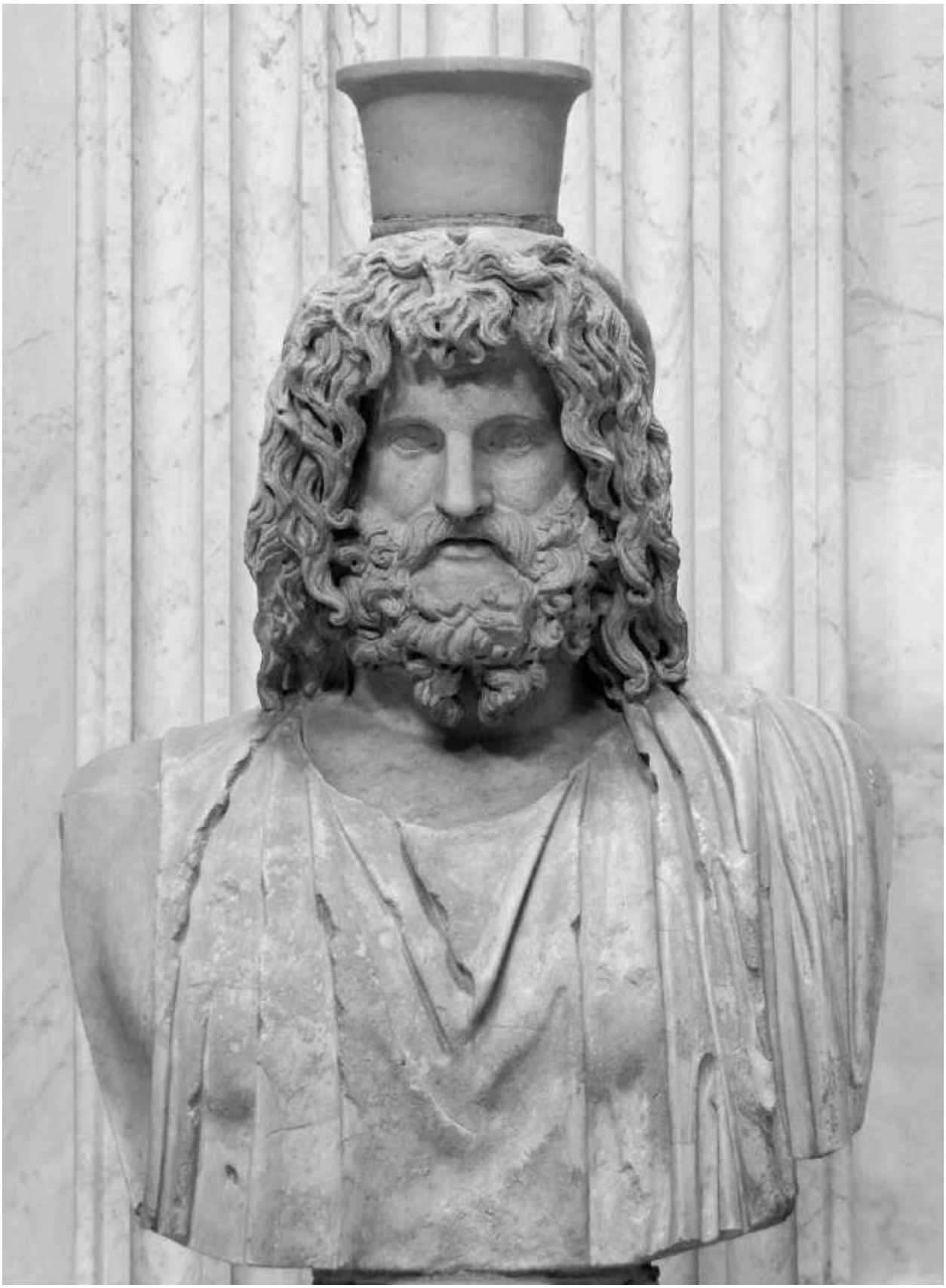
This Kalathos is associated with the Modius of the Romans, a measure of capacity for dry matter such as grain and wheat, which can be found on several heads of goddesses including Isis and her husband Serapis. When the Greek, Alexander the Great, arrived in Egypt in December -332, he seemed to be welcomed as a liberator by a country under the yoke of Persian domination. Quickly, it appears necessary to restructure the most revered triad in the world: Isis-Osiris-Horus, where only Osiris and Horus will

experience modifications under the respective appearances of Serapis (mixture of Osiris and the bull Apis) and of Harpocrates. for Horus.

From then on, Isis and Serapis will wear the famous Kalathos / Modius on their heads as a chalice of abundance. Providers of benefits for humanity, the couple will devote themselves to medical divination in the temples and to the practice of supernatural medicine. The influence of ancient Egypt will not fail to involve initiation drugs and divinatory incubation in order to approach the gods and communicate with them.

81 Tyche, Greek goddess of abundance and Fortune. Its headdress mixes both the tower of Nephthys (fortress or temple), the royal crown and the Kalathos (Modius). Marble, Roman copy of a Greek original in bronze by Eutychides (3rd century BC). No. 2672, Galleria dei Candelabri, Vatican.

82.Bust of Serapis with a Modius on the head. Marble, Roman copy of a Greek original from the 4th century BC. AD which was in the Serapon of Alexandria.



Egyptian priests had practiced divination and incubation for a very long time (cf. ritual of Death and Resurrection of Horus-Marduk). I have mentioned several times in this book, as in others, the incubation niches present in the aquatic temple of Osireion in Abydos (Egypt). In Genesis 41, the biblical episode of the dream of the Pharaoh before Joseph (Osirian form in the form of Yuef : the body of the god Osiris) shows the importance which the Egyptians attached to the divination which they named Apu Ma "message of truth". As for the medical oracle, Isis was the mistress and we will note for this purpose the appearances made by the goddess during miraculous cures and appearances to the sick (cf. Diodorus I, 25).

The main oracle of Serapis was in Alexandria, in the Serapon temple, where the Ptolemies employed divine oracles. Its sanctuary contained a famous library which was only a supplement to the famous library of Alexandria.

All the isio-serapic temples had to offer the faithful the miracle of supernatural revelations, particularly by the method of incubation and the intervention of voices and symbols revealed during the ritual. In this case, the role of allegorical dreams intervenes, where the soul, according to natural laws, suggests an event and often offers the keys to its outcome. For example, the Book of the Greco-Syrian philosopher, Artemidorus of Daldis (second century BC), explains *"that an individual dreamed that he was being stabbed in the stomach and died. The same man recovered from an operation for a tumor in his lower abdomen"* (**5**:61)[436].

Isis (and her double Nephthys), Serapis and their son Harpocrates (Horus) are the only deities associated with divination and rites of passage that Egypt provided to the Greco-Roman world. The cup placed on the head of Nephthys, Neb in Egyptian , simultaneously expresses "gods, lords, goddesses, masters, mistresses, etc." and allows to naturally receive the Light to filter "the alchemical gold". This receptacle, containing the divine Light and other abundances of Heaven and Earth, was therefore found naturally on the head of a character such as Serapis, or in the form of a torch-bearer-horn of plenty in the hands of Cleopatra as one can see it here:

83. Cleopatra carrying a cornucopia in the shape of a torch holder. Hermitage Museum, Saint Petersburg. Photo by George Shukli

This cup of beatitudes, this Sacred Fire or even this crucible on the heads of the gods symbolize the divine anointing where the elements constituting the new being and their means to access the royal advent thanks to a new birth mingle. Needless to say, we detailed all of these hidden secrets in this study.

The ceremony of the Mysteries of Isis at Apuleius (c. 125-170 AD) offers us a wealth of information on the last Isiac ceremonies where bestiality is mixed with mysticism. These Metamorphoses tell of the transformation into an “donkey” of an aristocrat named Lucius and his journeys to find human form. After a frantic run, Lucius stretches out on a bed of sand near the Aegean Sea and falls asleep overwhelmed by fatigue. Book XI continues the story: Lucius addresses the Moon by invoking it by different names to implore its help. Then a goddess emerges from the sea with a wonderful appearance. In her right hand, she holds a bronze sistrum, probably the one associated with the goddess Bat! The other hand holds a gold oil lamp, symbol of the Sacred Fire. The goddess goes by different names, but adds at the end of the list that her real name is Isis. Lucius, whose name derives from the Latin Lux (Light), must follow Isis's advice to regain his human form. He is invited to participate in the great feast of Isis and to enter this holy militia in order to become a faithful of the Mysteries of the Mother Goddess.

In many initiation rites, the old man must die to bring the new being back to life through salutary mortification. The animal aspect denounces the origin and the nature of the committed fault. The devouring passion hidden deep in the unconscious must be annihilated! The old skin (that of the donkey, a Sethien animal), laden with sins, must leave so that the initiate can take on the new body of Light.

Regarding the fault of Horus-Marduk and the resulting ordeal, we recognize the same plot in the myth of Medusa, where Perseus is offered Andromeda and his kingship for having defeated the ancient goddess whose head he cut off Additionally, the head of Medusa will then be adopted by Athena on her shield, as Nephthys-Ištar will carry the head of Isis in the form of Hathor. After wandering in the darkness comes the Light revealed by the initiator.

She is the Carrier of the alchemical crucible from which the transmutation between the fire of Hotus and the fire of the Virgin (Nephthys) will take place, carrier of the transforming energy of the Holy Spirit and of the original kingship. Things are clear.

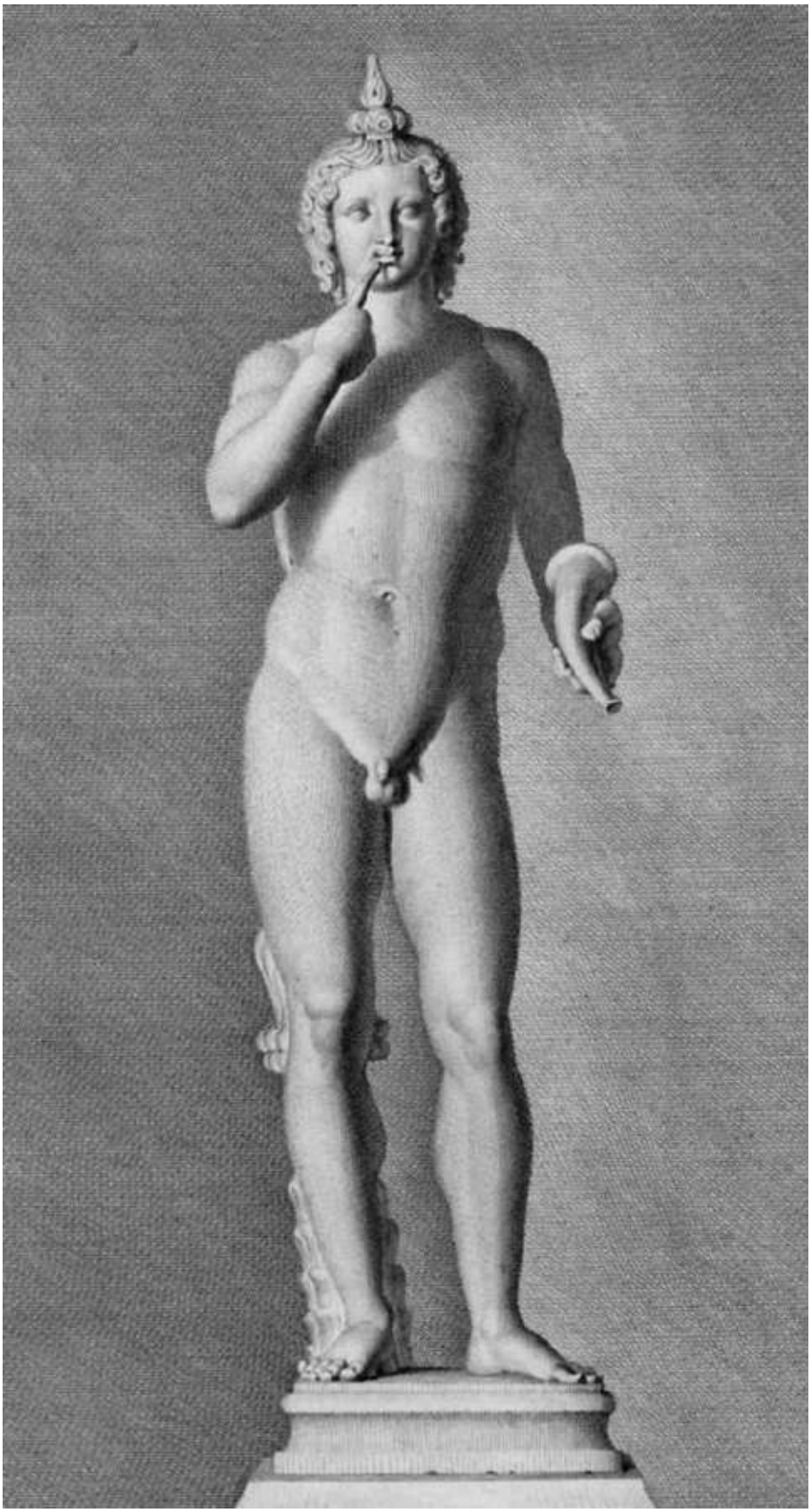
I will simply end this transformative journey by adding these few words: according to the knightly philosophy of the Templars, the energy of the Virgin (Isis and Nephthys unified in the goddess Bat, protective form of Hathor) and her Love are the only elements capable of bringing down the weapons just as much as of merging the polarities at first sight opposed, but ultimately fully complementary. From this fusion will result Peace and Divine Justice.

84. Egyptian breastplate from the Middle Kingdom (circa 1890 BC). Horus and Seth unified thanks to the goddess Bat. The only divinity capable of balancing opposing forces ...

Myers Museum, Eton College.

This divine Light, coming from the Virgin, stimulates the iner flame and awakens Love in each of us. All these aspects give courage to the warrior and provide him with the weapons to improve himself and achieve nobility of heart. The Virgin, true worker of transformations, is the only one capable of transmitting the Water of Grace like the Fire of Illumination. The dissolution of the forms being activated and the alchemy thus operative, the living Flame of the Spirit then operates a transformation of the being and a new birth. This says it all…

85. Harpocrates (Horus) wears a cornucopia and a finger over his mouth to show initiates their duty to remain silent. On his head is the flame of enlightenment (the Eye of Horus), mediator between each individual and the Source of all things (God). A good control of this flame allows a total control of the vital energy. Drawing by Domenico Campiglia (18th century) from a sculpture in the Capitoline Museum in Rome.



Epilogue

Today, Saturday July 8, 2017, I end this investigation to which I have devoted many years of work. A quick glance through the window of my office allows me to see that the Sun is there. Summer is already here and I will gladly come out of my studious and introspective cave to take advantage as much as I can of exterior contemplations and feel very much alive.

Unexpected documents were in my way, in addition to all these historical archives that I had to browse and study with earnestness. As a result, I am over a year behind my publication forecast and I must admit that I also experienced a lot of pressure to finalize this book. This writing was a real obstacle course, an initiatory quest, and this quest for the Grail will certainly have transformed me forever.

After thirty-six years of reflection and work, already twelve years of publications and nine books (not counting the augmented editions which take a lot of time), I take advantage of this space to make a sort of assessment. The more I advance in research, the more I feel distant from this planet and the majority of its inhabitants. In my worst moments, until 2017, I sometimes tell myself that I might have been more useful to our world, locked in a room of government services decoding ancient texts or documents from another world...

◆◆◆

Modern society with its digital tools obliges citizens to function quickly and no longer allows for thoughtfulness or even introspection. Messages from the past no longer mean anything to ordinary people and I have the unpleasant feeling of being part of a minority still able to decode this kind of original thoughts. The force-feeding of consciences thanks to the Internet or to unverified hallway noises is carried out with a progressive frenzy while scientific studies attest that the average brain can in no way record all these data.

Today, back “in the world of the living”, I am compiling the latest information mainstream on the Net, worthy of the greatest conspiracies. It

feels like a bad movie: the Earth would be flat; dinosaurs would never have existed (their skeletons being fake); historical dating of world history would be incorrect; the international space station ISS would not exist: exit all the photos of the French astronaut, Thomas Pesquet, to whom we owe to date the best photographs of the Earth: everything would be rigged!

What about Freemasonry? For this study, I asked Tau Eléazar, but also two Freemasons including one from the 33rd degree. Knowing absolutely nothing on this subject, our various exchanges allowed me to understand more about this initiatory order which, it seems, clearly draws some of its doctrines from ancient Egypt, at least in the high ranks. This institution has invited me several times to be part of its members, but I have always refused. On the other hand, I found absolutely nothing among these people which is connected with these degrading insanities which one can find in the remarks of some. On the contrary, I have met people of integrity, sincere, seeking only to improve themselves and extremely attentive to the words of others. I do not claim that all Freemasons are like this; they are men like you and me, but I urge caution when you read or hear some gossip on this subject.

The diversion of information or energies are not new. We see it for example with the Baphomet on which we have worked extensively and itself decoded. According to many echoes, this figure transformed into a demon and used during satanic rites would serve as a representation at the heart of ceremonies of high black magic. However, we know that it was originally the Virgin Bat, protective figure of Hathor, and therefore of the Egyptian Mother Goddess. This is how the world works. The control of knowledge, of our History, depends on this kind of diversion of symbols and energies. What about the famous Eye of Horus so much criticized by some “specialists” in esotericism? This eye diverted, it seems, by a few obscure groups, is the subject of fairly extensive studies in which we are told with great sincerity its inquisitive role. In this book, we have devoted a very important part to the study of this eye and everyone will have been able to see the conceptual distance and the diversion of this energy, however very present in each of us.

The presence of a Christ figure like that of Horus-Marduk, with all these crossed episodes, present in both Egyptian and Mesopotamian literature more than 2000 years before the New Testament, will also leave some pensive. Everyone is free to deduce what they want. Without questioning the

historicity of a Jesus Christ, wouldn't it be wiser to provide for a desire to repeat an archetypal story over and over again so that humanity can understand a specific message? Now that you have read this information, you can reread this study and interpret it in a complementary way.

Humanity today finds itself at a crossroads, with the possibility to take charge of its own destiny and open its mind by thanks to opportunities...

Anton Parks

ANNEX

Summary of the main sources from the ancient East on “the Passion and Resurrection of the Son of God”. Information discovered by the Templars or transmitted to them by the Society of the Brothers of the Orient of Michel Psellos. These traditions and documents were undoubtedly in the hands of the ancient Hebrews, from the time of their flight from Egypt with Moses and their return to Jerusalem after a 58-year captivity in Babylon. These same data are found in the Judeo-Christian Bible, more specifically in the story of Jesus Christ.

Table by Anton Parks taken from the French magazine Inexpliqué n ° 2 (July-August 2020, pp. 47 and 49) where the author summarizes his discoveries in a long article entitled "The occult origins of the Templars, the primitive Grail and the Baphomet » (*« Les origines occultées des Templiers, du Graal primitif et du Baphomet »*) and subdivided into four issues (Inexpliqué n ° 1 to 4).

Texts of the Pyramids + MS 10070 from the British Museum + papyrus 1425 from Berlin (Egypt)	**The Jerusalem Bible**
Texts of the Pyramids: "Osiris is **betrayed** by his brother Seth. Osiris sacrifices himself for the human race. He is **crucified** on a tree and he knows the **Passion**. His body (Yuef [illegible] in Egyptian) is then dismembered and devoured like **bread** by Seth. Osiris knows the **resurrection** through his son Horus". Papyrus MS 10070 + papyrus 1425: "Osiris gave in the form of **wine**, his **blood** to drink to Isis and Horus, so that after his death they would not forget him. The holy emanation of his **body** gives life to the gods and men who exist through him. Osiris pours out the water of his soul, to lavish the **breads** of his being, in order to support gods and men".	Gospels of John (**6**: 48-58); Mark (**14**: 17-26); Luke (**22**: 14-21); Matthew (**26**: 20-30): "Jesus announces that he will be **betrayed** by one of his own. Before being delivered, **crucified** and entering the **Passion**, Jesus breaks the **bread** and takes the **wine**, comparing them respectively to his **body** and to his **blood**. His flesh and blood bring eternal life and **resurrection**".

Papyrus Chester Beatty I and Egyptian mythology, (Egypt)	**The Jerusalem Bible**
Chapters 1 to 3: “Horus (**Heru** in Egyptian) is the son of the craftsman Osiris-Ptah whose body is called. **Faced with the Divine Assembly**, Horus, son of Isis, called **Meri** “the beloved” , **must prove** that he is the **son of the god** Osiris.”	Mark **14**: 61-62 and Matthew **26**: 62-63: “**Jesus** is the son of the carpenter **Joseph**. **Faced with the Divine Assembly** of High Priests, Jesus, son of **Mary**, must **prove** that he is the **son of God** ”.

Papyrus Chester Beatty I, Papyrus Sallier IV (Egypt)	**Sumerian tablet G.1.2.b.1725 (Mesopotamia)**
Chapter 9, lines 8-9: “The **falcon** Horus, son of the **cow** Isis, gets angry with his mother and **leaves her combat zone**, **his weapon** in his hand. **He takes off his mother Isis's head**, then he **takes her in his arms** and climbs the **mountain**. After the death of Isis, the goddess Hathor appears and replaces her.”	Lines 3, 13, 18, 19 and 23: “The **young cow**'s **bird**, **overstepping its limits**, activates a deadly **weapon**. He takes off the head (of the goddess), and **grabs it with firmness** and arrogance. The body of the goddess is taken to a **mound** to learn about the resurrection rites called **I-si-iš.** ”

Papyrus Chester Beatty I, (Egypt)	**The Jerusalem Bible**
Chapter 1, beginning of the story: "The Divine Assembly and **Seth challenge** Horus to **prove that he is the Son of the god Osiris**, therefore the Mesi "Made in the likeness [of god]". Chapter 11, lines 1-12: "**The Spirit** of the Divine Assembly prompts **Horus and Seth** to spend time together with Seth in the **desert**. Seth tricks Horus to mate with him and transforms him into an **abject beast** ".	Gospel of Mark, **4**: 3: "**Satan challenges** Jesus **to prove** to him **that he is the Son of God**". Gospel of Mark, **1**: 12-13: "**The Spirit** pushes (**Jesus**) into the **desert**. And he was in the wilderness forty days, **tempted** by Satan. And **he was with the wild beasts**…"

Papyrus Jumilhac & Texts of the Pyramids, (Egypt)	**The Jerusalem Bible**
Jumilhac, chapter 13: 5-7: "Nephthys-Hathor deposits on Horus **an ointment drawn from her cup to wash his flesh** and heal him". Texts of the Pyramids of Pepy I and Teti, 364: 616: "Nephthys gives health and gathers the **members** for the **coffin**".	Matthew's Gospels (**26**: 6-13); Mark (**14**: 3-9); John (**12**: 3-7): "Mary 'the sinner' possesses **a vase** of perfume and **pours** it **on the flesh and limbs** of Jesus **to wash his body** and prepare it **for burial**".

Akkadian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, lines 7-9 and 61-62: “Marduk **is arrested and questioned by priests, he is accused of blasphemy**”.	Gospels of Mathieu (26); Marc (14); Luke (22); John (18): "**Jesus is arrested and questioned by priests, he is accused of blasphemy**".

Akkadian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
DT 109 VI, lines 9: "The **high priest strikes** the king's cheek". VAT 9555, line 15: "Marduk **is hit** and **receives blows**".	Gospel of Matthew, **26**:67: "The **priests of the Sanhedrin** spit in the face of Jesus, they **slap him** and **kick him**".

Akkadian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, lines 17 and 18: “The **son of the father** of the gods (Aššur) **is arrested together with Marduk**. **He stands trial** and does not go with Marduk (lit. he is not given/arrested: he is therefore released) ”.	Gospel of John, **15**: 7-15: “Barabbas (lit. the **father's son**) **is arrested with Jesus** as a riot. **He stands trial** before Pilate and **is released** ”.

Akkadian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, line 30: “they **take off** Marduk's **clothes**”.	Gospel of John, **19**:23: “… they **took the clothes** of Jesus”.

Akkadian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, lines 48 and 49: “Marduk **absorbs** water. The water [that he] mixes with [his mouth?] Spills out, it's **bitter water** ”.	Gospel of Matthew, **27**:34: “… they gave him **to drink** wine mixed with **gall**. (Jesus) **tasted it**… ”

Akkadian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
VAT 9555, line 37: “**During his Passion**, Bel-Marduk fixes the Sky, **prays and calls out** to the Moon and the Sun”.	Gospel of Luke, **23**:46: “**At his crucifixion**, Jesus **prays and calls out** to God”.

Akkadian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
AO 3023: "**Three names of women are indicated near Bêl-Marduk during his Passion**: Égime (Ištar), Gašan-Hursağ and Gašan-Mah". AO 3023: **Égime (Ištar) laments** the state of Bel-Marduk. Silah and Simlah, **two doubles of the dead** are placed around the mortuary layer, **one at the head, the other at the feet**.	Gospel of Mathieu, **27**: 55-56: "**Three women are present with Jesus during his Passion**: Mary Magdalene, Mary (mother of James and Joseph) and the mother of the sons of Zebedee". Gospel of John, **20**: 11-2: **Mary Magdalene weeps** upon discovering the empty tomb of Jesus. She discovers in the place where her body was, **two Angels, one at the head, the other at the feet**.

Sumerian Tablet - Akitu Cycle (Mesopotamia)	**The Jerusalem Bible**
TIM 9 tablet, lines 39 to 49: “Ištar (double of Nephthys, **Meri-Miktal** "the Beloved of **the Tower** " [illegible]) performs **offerings** and **ritual gestures** near the body (of Dumuzi-Marduk) to bring in a spirit , which she calls "**Messenger of the Mountain**" so that the latter can free the “dead” and **give him life back**”.	Gospel of Mark, **16**: 1-7: “**Mary Magdalene** (Mary of **the Tower**), accompanied by two women (Mary, mother of James and Salomé), buy **aromatics to embalm** Jesus. On their arrival in the **cave**, they discover an Angel or **Messenger** of God who announces to them that **the dead man has resuscitate**”.

Akkadian tablets - Akitu cycle (Mesopotamia)	**The Jerusalem Bible + Gnostic Gospel of Mary (Madeleine)**
Traditions of Akitu + K 9962: “Ištar (double of Nephthys, **Meri-Miktal** [illegible] “Beloved of the **Tower** ") **resurrects**, releases and shows the Light to Marduk on **the third day after his burial**. After that, she mates with the king to **ascend his soul** and offer him the lost kingship.”	Gospel of John, **20**: 1-2: “**Mary Magdalene** (Mary of **the Tower**) discovers the **resurrection** of Jesus **three days after his death”**. Gospel of Mary, Berlin Codex (8502): “Jesus “knew” **Mary Magdalene** more than all his disciples and he loved her more than any other woman. Mary Magdalene and Jesus share the same vision about **the ascension of the soul”**.

BIBLIOGRAPHY

List of works mentioned and
(or simply) consulted by the author

Antiquity, biblical history and Jerusalem

- **Borrut Antoine**, *Pallas – Revue d'Étude Antiques*, in *Musulmans et Tradition Classique*, Presses Universitaires du Mirail, Toulouse, 2003.

- **Chouraqui André**, *Jérusalem – une ville sanctuaire*, Éditions du Rocher, 1996.

- **Crégheur Éric**, *Édition Critique, Traduction et Introduction des deux Livres de Ieou (MS Bruce 96)*, Université de Laval, 2013.

- **Cyrus H. Gordon**, *Abraham and the Merchants of Ura*, JNES 17, 1958.

- **Dabbs R. Gretchen and Zabecki Melissa**, *Slot-type Fractures of the Scapula at New Kingdom Tell El-Amarna* in Egypt International Journal of Paleopathology (volume 11), December 2015.

- **Dever G. William**, *Recent Archeological Discoveries and Biblical Research*, University of Washington Press, 1990.

- **Druon H**., *Œuvres de Synésius*, Librairie Hachette et Cie, Paris, 1878.

- **Du Pin Elie**, *Bibliothèque Universelle des Historiens*, Imprimeur François l'Honoré, Amsterdam, 1708.

- **Finkelstein Israël & Asher Silberman Neil**, *La Bible Dévoilée*, Éditions Bayard, 2002.

- **Finkelstein Israël & Asher Silberman Neil**, *Les Rois Sacrés de la Bible*, Éditions Bayard, Paris, 2006.

- **Genot-Bismuth Jacqueline**, *Jérusalem Ressuscitée*, Éditions Albain Michel, Paris, 1992.

- **Goitein S.D.**, *A Mediterranean Society – The Jewish Communities of the Arab World as Portrayed* in the Documents of the Cairo Geniza,Volume 1, University of California Press, 1983.

- **Graham Hancock**, *Le Mystère de l'Arche Perdue*, aux Éditions Pygmalion, 1993.

- **Jawâd Ali**, *Al-Mufassal fi târîkh al-'arab qabl al-islâm*, Dar al Malayin, Beirut / Makatanah al-Nahdah Baghdad, (vol. 5), 1968.

- **Keel Othmar & Uehlinger Christoph**, *Göttinnen, Götter und*

Gottessymbole, Quaestiones Disputiae 134, Herder, Freiburg, Basel, Wien, 1993.

- **Knight Robert & Lomas Robert**, *The Second Messiah*, Arrow Books, 1997.

- **Lemire Vincent**, *La Soif de Jérusalem (essai d'hydrohistoire, 1840-1948)*, Publications de la Sorbonne, Paris, 2011.

- **Mallinger Jean**, *Les Secrets Ésotériques des Pythagoriciens*, Les Cahiers du Voile d'Hermès, Bruxelles, (tiré de l'édition originale de 1946 aux Éditions Niclaus, Paris).

- **Markale Jean**, Les Révoltés de Dieu, Presses du Châtelet, Paris, 2003.

- **Nocquet Dany**, *Le Livret Noir de Baal – La polémique contre le dieu Baal dans la Bible hébraïque et l'ancien Israël*, Éditions Labor et Fides, Genève, 2004.

- **Parks Anton**, *Eden*, (première édition Nouvelle Terre 2011), édition augmentée prévue chez Pahana Books en 2018.

- **Parks Anton**, *La Dernière Marche des Dieux*, Éditions Pahana Books, 2013.

- **Parks Anton**, *Le Chaos des Origines*, Éditions Pahana Books, 2016.

- **Parks Anton,** *Le Secret des Étoiles Sombres*, (édition intégrale), Éditions Pahana Books, 2016.

- **Parks Anton**, *Le Testament de la Vierge*, (première édition Nouvelle Terre 2009), édition augmentée prévue chez Pahana Books.

- **Römer Thomas**, *La filature d'un théologien suisse pour connaître l'origine de Dieu*, entretien, letemps.ch, 27 mars 2014.

- **Saintyves P.**, *Essais de Folklore Biblique – Magie, Mythes et Miracles dans l'Ancien et le Nouveau Testament*, Librairie Émile Nourry, Paris, 1922.

- **Sand Shlomo**, *Comment la Terre d'Israël fut Inventée*, Éditions Flammarion, 2012.

- **Smelik A.D. Klaas**, *Moloch, Molekh or molk-sacrifice ? : A Reassessment of the Evidence Concerning the Hebrew Term Molekh*, Scandinavian Journal of the Old Testament, vol. 9, 1995.

- **Smith George Adam**, *Jerusalem – The Topography, Economics and History from the Earliest Times to A.D. 70* (Hodder and Stoughton, London, 1907.

- **Stone Merlin**, *Quand Dieu était Femme*, Éditions l'Étincelle, Montréal, 1979.

- **Udovitch Avraham**, *L'Énigme d'Alexandrie : sa position au Moyen Âge*

d'après les documents de la Geniza du Caire, in Revue de l'Occident musulman et de la Méditerranée, n° 46, 1987.

- **Warren Charles**, *Plan, Elevations, Sections, Showing the Results of the Excavations at Jerusalem 1867-70* (Palestine Exploration Fund, 1884.

- **Warren Charles**, *The Temple or the Tomb* (Richer Bentley and Son, London, 1880

- **Warren Charles**, *Underground Jerusalem*, Richer Bentley and Son, London, 1876.

- **Wilson Charles & Warren Charles**, *The Rediscovery of Jerusalem – Exploration and Discovery in the City and the Holy Land*, Walter Morrison M. P., New York, 1871.

- **Zervos Ch.**, *Un Philosophe Néoplatonicien du XI^e siècle – Michel Psellos – Sa vie, son œuvre, ses luttes philosophiques, son influence*, Éditons Ernest Leroux, Paris, 1919.

Assyriology and Egyptology (Orient)

- **Bidmead Julye**, *The Akitu Festival – Religious Continuity and Royal Legitimation in Mesopotamia*, Gorgias Press, 2002.

- **Broze Michèle**, *Les Aventures d'Horus et Seth dans le Papyrus Chester Beatty I* (Orientalia Lovaniensia Analecta 76), éditons Peeters, 1996.

- **Budge Wallis**, *A Guide to the Egyptian Galleries (sculpture)*, British Museum, Harrison and Sons, St Matin's Lane, London, 1909.

- **Budge Wallis**, *An Egyptian Hierogyphic Dictionnary (two volumes)*, Dover Publications, New York, 1978, republication from John Murray London, 1920.

- **Caquot André, Sznycer Maurice et Herdner Andrée**, *Textes Ougaritiques, Tome 1, Mythe et Légendes*, Éditions du Cerf, 1974.

- **Carrier Claude**, *Grands Livres Funéraires de l'Égypte Ancienne Pharaonique*, Éditions Cybèle, 2009.

- **Carrier Claude**, *Le Livre des Morts de l'Égypte Ancienne*, Éditions Cybèle, 2009.

- **Carrier Claude**, *Textes des Pyramides de l'Égypte Ancienne*, Tomes 1 à 3, Éditions Cybèle, 2009-2010.

- **Carrier Claude**, *Textes des Sarcophages du Moyen Empire Égyptien*, (3 tomes), Éditions du Rocher, 2004.

- **Chabas François Joseph**, *Le Calendrier des Jours Fastes et Néfastes*

de l'Année Égyptienne (Traduction complète du papyrus Sallier IV), Éditions Maisonneuve et Cie, Paris, 1870.

- **Chaby Richard et Gulden Karen**, *Mots et Noms de l'Égypte Ancienne, volume 2*, Books on Demand, Paris, 2014.

- **Charpin Dominique**, *Les Amorrites, fondateurs de Babylone*, 2002, in Clio 2017.

- **Contenau Georges**, *La Civilisation d'Assur et de Babylone*, Éditions Famot, 1975 (réédition de la version de 1951 des Éditions Payot).

- **Duteil Camille**, *Dictionnaire des Hiéroglyphes*, Charles Lawalle, 1841.

- **Edzard D.O.**, *Zur Ritualtafel der Sogenannten*. "Love Lyrics" in F. Rochberg-Halton (ed.), "Language, litterature and History : Pylological and Historical Studies Present to Erica Reiner" (AOS 67), New Haven CT 1987.

- **Frankfort Henri**, *La Royauté des Dieux*, Éditions Payot, Paris, 1951.

- **Hani Jean**, *Plutarque et le Mythe du "Démembrement d'Horus"*, in 'Revue des Études Grecques', tome 76, fascicule 359-360, janvier-juin 1963.

- **Horapollon,** *Hieroglyphica*, Édition de Venise, 1505.

- **Kramer Samuel Noah**, *Le Mariage Sacré*, Berg International, Paris, 1983.

- **Kramer Samuel Noah**, *Two Elegies on a Pushkin Museum Tablet. A New Sumerian Literary Genre*, Moscow : Oriental Literature Publishing House, 1960.

- **Lachaud René**, *L'Égypte Ésotérique des Pharaons, (2 tomes)*, Éditions Trajectoire, Paris, 2008.

- **Lachaud René**, *Les Déesses de l'Égypte Pharaonique*, Éditions du Rocher, 1993.

- **Lalouette Claire**, *Textes Sacrés et Textes Profanes de l'Ancienne Egypte II*, Éditions Gallimard, 1987.

- **Lambert W.G.**, *The Problem of the Love Lyrics*, in H. Goedicke, J.J.M. Roberts, Unity and Diversity : Essays in the History, literature and Religion of the Ancient Near East, Baltimore 1975.

- **Lefébure Eugène**, *Le Mythe Osirien*, Librairie A. Franck, Paris, 1874.

- **Mayassis Sotirios**, *Mystères et Initiations dans la Préhistoire et Protohistoire*, B.A.O.A., Athènes, 1961.

- **Moret Alexandre**, *Histoire de l'Orient – tome 1, Préhistoire 4^{e} et 3^{e} millénaires*, Éditions Presses Universitaires de France, 1941.

- **Moret Alexandre**, *Le Rituel du Culte Divin Journalier en Égypte*, Éditions Ernest Leroux, Paris, 1902.

- **Nevling Porter Barbara**, *Ishtar of Nineveh and her collaborator, Ishtar of Arbêla, in the Reign of Assurbanipal*, British Institute for the Study of Iraq, volume 66, 2004.

- Pallis Svend Aage, *The Babylonian Akitu Festival*, A. F. Host, Copenhague, 1926.

- **Parrot André**, *Archéologie Mésopotamienne*, 2 volumes, Éditions Albin Michel, 1953.

- **Parrot André**, *Samuel Noah Kramer, Two Elegies on a Pushkin Museum Tablet. A New Sumerian Literary Genre*, in Syria, tome 39, fascicules 3-4, 1962.

- **Plutarque**, *Isis et Osiris*, (traduction de Mario Meunier), Guy Trédaniel éditeur, 2001.

- **Posener Georges**, *Notice sur la Vie et les Travaux de Jacques Vandier, Membre de l'Académie*, in "Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres", 119e année, N° 1, 1975.

- **Preys René**, *Les Complexes de la Demeure du Sistre et du Trône de Râ – Théologie et décoration dans le Temple d'Hathor à Dendérah*, Éditions Peeters, 2002.

- **Roullet Anne**, *The Egyptian and Egyptianizing monuments of Imperial Rome*, in Études Préliminaires aux Religions Orientales dans l'Empire Romain, n°20, Éditions Leiden - Brill, 1972.

- **Sauneron Serge**, *Le Germe dans les Os*, BIFAO n° 60, 1960.

- **Seux Marie-Joseph**, *Hymnes et Prières aux Dieux de Babylone et d'Assyrie*, Éditions du Cerf, 1976.

- **Sheehan Peter**, *Babylon of Egypt (The Archeology of Old Cairo and Origins of the City)* – ARCE Conservation n°4 – The American University in Cairo Press, 2010.

- **Tabouis G.R.**, *Nabuchodonosor et le Triomphe de Babylone*, Éditions Payot, Paris, 1931.

- **Thureau-Dangin François**, *La Passion du Dieu Lillu*, Revue d'assyriologie et d'archéologie orientale, vol. 19, n° 4, 1922.

- **Thureau-Dangin François**, *Rituels Akkadiens*, Éditions Ernest Leroux, Pais, 1921.

- **Van der Toom**, *The Babylonian New Year Festival : New Insights from Cuneiform Texts and their Bearing on Old Testament Study*, in "Congress Volume Leuven 1989", edited by J.A. Emerton, E.J. Brill, 1991.

- **Vandier Jacques**, *Le Papyrus Jumilhac*, CNRS, 1961.

- **Vandier Jacques**, *Le Papyrus Jumilhac*, in "Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres", 89e année, N° 2, 1945.

- **Yoyotte Jean**, *Héra d'Héliopolis et le Sacrifice Humain*, in École pratique des hautes études, Section des sciences religieuses, Tome 89, 1980-1981.

- **Yoyotte Jean**, *Les Os et la Semence Masculine*, BIFAO n° 61, 1961.

- **Ziegler Christiane**, *Les Statues d'Akhethetep, Propriétaire de la Chapelle du Louvre*, in Revue d'Égyptologie, tome 48, Éditions Peeters, 1997.

Baphomet, decapitated heads and Theraphim

- **Babelon M.**, *Salomon Reinach : Origine de la Légende qui attribue aux Templiers une Idole en Forme de Tête Humaine*, in Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres, 54e année, N° 6, 1910.

- **Bodin Jean**, *La Démonomanie des Sorciers*, Éditions J. du Puys, Paris, 1587.

- **Boggio Remo**, *Le Baphomet des Templiers, Matière Première alchimique*, in Revue Atlantis, n°403, 2000.

- **Bouché-Leclercq Auguste**, *Histoire de la Divination dans l'Antiquité* (2 volumes), Éditions Jérôme Million, 2003.

- **Chopitel Jean et Gobry Christiane**, *Mystérieux Baphomet – la Tête Magique des Templiers*, Éditions Le Mercure Dauphinois, 2016.

- **De Danann Alexandre**, *Baphométíca*, Éditions Archè Milano, 2005.

- **Defrance Eugène**, *Catherine de Médicis - ses Astrologues et ses Magiciens Envoûteurs*, Mercure de France, Paris, 1911.

- **Deonna Waldemar**, *Orphée et l'Oracle de la Tête Coupée*, in Revue des Études Grecques, tome 38, fascicule 174, janvier-mars 1925.

- **Le loyer Pierre**, *Histoire des Spectres et Apparitions des Esprits*, V, Paris, 1605.

- **Marillac Alain**, *Le Baphomet, Idéal Templier*, Éditions Louise Courteau, Québec, 1998.

- **Rabbi Eliezer**, *Pirke*, Kegan Paul, Trench, Trubner & Co. LTD, London, 1916.

- **Reinach Salomon**, *Cultes, Mythes et Religions*, volume 4, Éditions

Ernest Leroux, Paris, 1905-1928.

- **Reinach Salomon**, *La Tête Magique des Templiers*, Revue de l'Histoire des Religions, volume 63, 1911.

- **Spartakus FreeMann et Sodor D.S.**, *Le Baphomet – Figure de l'Ésotérisme Templier & de la Franc-maçonnerie*, Éditions Hermésia, 2015.

Ebla

- **Archi Alfonso**, *"The Epigraphic Evidence from Ebla and the Old Testement"*, Biblica 60, 1979

- Biblical Archeology Review 6:03, Ebla Update, May-Jun 1980.

- **Deschamps Paul**, *Les châteaux des Croisés en Terre Sainte*, volume III, Paul Geuthner, 1973.

- **Gordon Cyrus H.**, Rendsburg Gary A. & H. Winter Nathan, *Eblatica – Essays on the Ebla Archives and Eblaïte language*, Center for Ebla Research, New York University, Eisenbrauns, 4 vols, 1987, 1990, 1992 et 2002.

- **Lebrun René**, *Les fouilles de Tell Mardikh (Syrie) : des découvertes capitales*, in Revue théologique de Louvain, 8e année, fasc. 3, 1977.

- *Lost Kingdom Meets Modern Politics* in Chicaogo Tribune, Apr 21, 1979.

- **Muratori Lodovico**, *Antiquitates Italicae*, II, Arretii – Typis Michaelis Bellotti, 1773.

- **Pettinato Giovanni**, *The Archives of Ebla (An Empire Inscribed in Clay)*, Doubleday & Compagnie Inc., New York, 1981.

- **Pettinato Giovanni**, *Ebla (A New Look at History)*, Johns Hopkins University Press, 1991.

- **Rensberger Boyce**, *Syria Accused of Trying to Suppress Clay Tablets Cache* in Sarasota Herald Tribune, Apr, 19, 1979.

- **Ska Jean-Louis**, *Les découvertes de Tell Mardikh – Ebla et la Bible* in Nouvelle Revue Théologique, tome 100, 1978.

- **O'Toole Thomas**, *"Ebla Tablets : No Biblical Claims"*, The Washington Post, December 9, 1979.

- Satellite-based Damage Assessment to Cultural Heritage Sites in Syria, Unosat / Unitar - The United Nations Institute for Training and Research, Palais des Nations CH-1211 Geneva 10, Switzerland, 2014.

- **Wellisch Hans H.**, *"Ebla : The World's Oldest Librairy*, in The Journal

of Librairy History (1974-1987), Vol. 16, N° 3 (Summer 1981).
- www.virgo.unive.it/eblaonline/cgi-bin/home.cgi.

Mysticism, sciences, religions, anthropology and archeology

- **Bungé Carlos**, *La Science du Respir*, Imprimerie Mahieux, Paris, 1926.
- **Charbonneau-Lassay Louis**, *Le Bestiaire du Christ*, Éditions Albin Michel, 2006.
- **De Sorval Gérard**, *La Voie Chevaleresque et l'Initiation Royale dans la Tradition Chrétienne*, Éditions Dervy, 1993, (réédition 2012).
- **De Sorval Gérard**, *Scala Dei (La Vierge Marie, Arche de la Sapience Divine et Canal des Bénédictions)*, Éditions Arma Artis, 2013.
- *Documenti Inediti Per Servire alla Storia dei Musei d'Italia*, Ministro della Pubblica Istruzione, Volume Primo, Tropgrafia Bencini, 1878.
- **Diaz José Luis**, *Ethnopharmacology of Sacred Psychoactive Plants used by the Indians of Mexico*, Annual Review of Pharmacology and Toxicology, vol. 17, april 1977.
- **Emboden William**, *Sacred Narcotic Lily of the Nile*, Economic Botany, Volume 32, Number 4, 1978.
- **Emboden William**, *The Sacred Journey in Dynastic Egypt : Shamanistic Trance in the Context of the Narcotic Water Lily and the Mandrake*, Journal of Psychoactive Drugs, vol. 21 (1), Jan.-Mar., 1989.
- **Fulcanelli**, *Les Demeures Philosophales*, Éditions Pauvert, 1984.
- **Fahd Toufic**, *La Divination Arabe (Études religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam)*, Éditions Leiden, 1966.
- **Graham Hancock**, *Surnaturel*, Éditions Alphée, 2009.
- **Jurieu Pierre**, *Préjugés légitimes contre le Papisme*, Henry Desbordes, Amsterdam, 1685.
- **Labouré Denis**, *Secrets de la Franc-maçonnerie Égyptienne*, Éditions Chariot d'Or, 2002.
- **Lourenço Eduardo Augusto**, *Pineal, a glândula da Vida Espiritual*. Pelo Espírito Benedito, São Paulo, Editora Conhecimento, 2010.
- **Mano Hiroaki et Fukada Yoshitaka**, *A Median Third Eye (Pineal Gland retraces Evolution of Vertebrate Photoreceptive Organs)*, Photochemistry and Photobiology 2007.
- **Markale Jean**, *La Femme Celte*, Éditions Payot, 1972 (réédition 1992).

- **Markale Jean**, *Le Graal*, Éditions du Retz, 1982.
- **Markale Jean**, *L'Énigme du Saint Graal (de Rennes-le Château à Marie-Madeleine)*, Éditions du Rocher, 2005.
- **Mordillat Gérard et Prieur Jérôme** : Guillaume Dye (Université Libre de Bruxelles) in *Jésus et l'Islam*, reportage chez Arte Éditions, 2015.
- **Sénéchal Philippe**, *Le Premier Inventaire des Antiques du Palais Farnèse*, in "Mélange de l'École française de Rome", Italie et Méditerranée, tome 108, n°1, 1996.
- **Strassman Rick**, *DMT, La Molécule de l'Esprit*, Éditions Exergue, Paris, 2005.
- **Von Eschenbach Wolfram**, *Parzifal*, Éditions Aubier-Montaigne, 1977.
- **Waters Frank**, *Le Livre du Hopi*, Éditions Payot, Paris, 1978.

Templars and Crusades

- **Aziz Philippe**, *Les Templiers*, Éditons Didro, 1999.
- **Balard Michel**, *Les Latins en Orient, XI^e^-XV^e^ siècle*, Presses Universitaires de France, 2006.
- **Béduneau Geneviève et Fontaine Bernard**, *Mystères et Merveilles de l'Histoire de France*, éditons J'ai Lu, 2015.
- **Charpentier John**, *L'Ordre des Templiers*, Éditions Tallandier, Paris, 1977.
- **Claverie Pierre-Vincent**, *La Marine du Temple dans l'Orient des Croisades*, dans *Les Ordres Militaires et la Mer*, La Rochelle, Éditions du Cths, 2005.
- **De Breuil Paul**, *La Chevalerie et l'Orient*, Guy Trédaniel éditeur, 1990.
- **Delclos Marie et Caradeau Jean-Luc**, *L'Ordre du Temple*, Éditions Trajectoire, 2005.
- **Delaforge Gaëtan**, *The Templar Tradition in the Age of Aquarius*, Threshold books, 1987.
- **Demurger Alain**, *Vie et Mort de l'Ordre du Temple*, Éditions du Seuil, 1989.
- **De Sède Gérard**, *Les Templiers sont Parmi Nous*, 1962, réédition J'ai Lu, 1973.
- **Desgris Alain**, *Jésus et la Gnose Templière*, Éditions Guy Trédaniel,

Paris, 1996.

- **Desgris Alain**, *La Traque des Chevaliers de l'Ordre – (Relations Vatican – Templiers)*, Éditions Véga, 2011.

- **Desgris Alain**, *L'Ordre des Templiers et la Chevalerie Maçonnique Templière*, Éditions Guy Trédaniel, Paris, 1995.

- **De Vertot René-Aubert (abbé)**, *Histoire des Chevaliers Hospitaliers de Saint Jean de Jérusalem*, Tome 1, Rollin, Quillau, Desaint, Paris, 1726.

- **Gabrieli Francesco**, *Chroniques Arabes des Croisades*, Éditions La Bibliothèque arabe Sindbad, Paris, 1977.

- **Godin Romaric**, *Philippe le Bel, ou l'Argent à tout Prix*, latribune.fr, 18/07/2010.

- **Grouvelle Philippe**, *Mémoires Historiques sur les Templiers*, Éditions Jean de Bonnot, 1994.

- **Guizot M.**, *Collection des Mémoires relatifs à l'Histoire de France*, Dépôt Central de la Librairie, 1835.

- **Haag Michael**, *Les Templiers - de la Légende à l'Histoire*, Éditions Ixelles, 2013.

- **Haag Michael**, *La Tragédie des Templiers*, Éditions Ixelles (version numérique), 2014.

- **Hopkins Marilyn**, *L'Énigme des Templiers (Histoire et Liens Mystiques)*, Éditions Véga, 2007.

- **Huchet Patrick**, *Les Templiers, de la Gloire à la Tragédie*, Éditions Ouest-France, 2010.

- **Lachaud René**, *Templiers, Chevaliers d'Orient et d'Occident*, Éditions Dangles, 1997.

- **Lamy Michel**, *Les Templiers*, Éditions Aubéron, 1994.

- **Le Charpentier Pascal**, *Dernières révélations sur les Templiers*, Éditions Exclusif, 2006.

- **Leroy Thierry**, *Les Templiers – Légendes et Histoire*, éditons Imago, 2008.

- **Melville Marion**, *La Vie des Templiers*, Éditions Gallimard, 1951.

- **Pradinaud Mathieu**, *La Vérité sur les Templiers*, reportage, Gedeon Programmes – Histoire, 2013.

- **Raynouard François**, *Les Templiers, Tragédie en Cinq Actes*, éditons Giguet et Michaud, 1805.

- **Réju Daniel**, *La quête des Templiers et l'Orient*, Éditions du Rocher, 1979.

- *Recueil des Historiens des Croisades*, publié par les soins de l'Académie des Inscriptions et Belles-Lettres. Tome second, Paris, Imprimerie Impériale, 1844-1895.

- **Riley-Smith Jonathan**, *Atlas des Croisades*, Éditions Autrement, 1996.

- **Serbanesco Gérard**, *L'Histoire de l'Ordre des Templiers et les Croisades*, tome 1& 2, Éditions Byblos, 1969.

- **Tau Eléazar**, *Le Templier Kadosh ou le Templier Noir*, Éditions Alkemia, 2010.

- **Tournier Maurice**, *Une étymologie émotionnelle : assassins*, in Langue(s) et nationalisme(s), Mots. Les Langages du Politique, Éditions ENS, mars 2004.

Bibles et Koran

- *La Bible – édition bilingue hébreu-français* (3 volumes), Librairie Colbo, Paris, 1983.

- *La Bible de Jérusalem*, Éditions du Cerf, Paris, 1986.

- *Le Noble Coran*, Éditions Tawhid, Lyon, 2004.

Websites

- http://www.dailymail.co.uk/sciencetech/article-3272664/The-grim-reality-life-ancient-Egypt-Scarred-skeletons-reveal-workers-brutally-lashed-SPEARS-stealing-slacking-work.html

- https://ferrelljenkins.wordpress.com/2010/07/19/better-photos-of-jerusalem-1/

- http://www.hamodia.fr/article.php?id=365

- http://jewishencyclopedia.com/articles/14331-teraphim

- http://www.la-croix.com/article/imprimer/666841#

- https://matricien.org/matriarcat-religion/islam/origines-islam/

- http://pleinsfeux.org/decouverte-du-mur-du-roi-salomon/#.VroualLdtNs

Abbreviations in the book:

NH : Textes gnostiques de Nag Hammadi.

M.E.A. : Manuel d'Épigraphie Akkadienne de René et Florence Malbran-Labat, éditions Geuthner, 1999.

[1] Looking for the Greek name of the great Egyptian goddess on the Web, you will systematically come across sites and especially images of terror, mixing black and orange, where kneeling prisoners face their executioners, ready to sacrifice them by cutting off their heads. Terrorists wish to transform our world by depriving it of all culture and all type of religion outside of their own distorted view of Islam.

[2] Rape of minors remains a very serious subject, but it does not only concern the Christian religion. The media only speak of Catholic priests while this problem concerns in reality all religions! Ask yourself the right questions on this topic...

[3] As a reminder, Gerry Zeitlin worked at length on the information contained in *The Secret of the Dark Stars* and *Ádam Genisiš* of the Ğírkù Chronicles via his website. After the death of his wife, I got in touch again in early 2014 and we continued our discussions with great enthusiasm. Stricken with cancer, Gerry passed away in December 2014. In the complete reissue of *Ádam Genisiš*, dedicated to Gerry - readers interested in the Chronicles will find all the explanatory elements on the reasons for the rupture of our discussions and joint work (as it is also explained in my exclusive autobiography *From Pleroma to Matter*). It was not about relationship or intellectual problems between us, or even a problem about religion, but the intervention of a third party affiliated with the American secret service. I know perfectly well that this sounds incredible, but it is nevertheless true: I have as proof all the private messages of Gerry Zeitlin. Having reconnected a year before Gerry's death, and having understood what had really happened without our knowledge, allowed us to make peace over five long years of incomprehension. **There was a desire to stop our joint work and to slow down the release of my works in English, that's for sure**.

[4] The Gnostic Apostolic Church is seen as an esoteric circle for some and as a Christian sect among others.

[5] Name originally given to the ancient region of southern Mesopotamia between the Euphrates and the Tigris. From the 7th century BC. J. - C., the Greek and Roman sources indicate under the name of Chaldeans the nomadic tribes occupying the lower Mesopotamia, which mixed with the Babylonians. The traditions taken up by the Hebrew scribes in the biblical texts will then confuse Babylonia and Chaldea and therefore Babylonians and Chaldeans.

Subsequently, Chaldea became, by anachronism, synonymous with Mesopotamia ...

[6] Cyrus H. Gordon, *Abraham and the Merchants of Ura*, JNES 17 (1958), pp. 28-31.

[7] 2250 BC AD marks the first stop of production of tablets due to the destruction of the city by the kings of Akkad. Further waves of compositions arose after this destruction, but it is difficult to determine them due to the condition of the tablets. 42 tablets were discovered in 1974, nearly 15,000 during the excavations of 1975 and 1630 during the 1976 campaign. Among them were 1,727 complete tablets, 4,770 in large fragments and nearly 10,000 small fragments and shards.

[8] René Lebrun, *"Les fouilles de Tell Mardikh (Syrie) : des découvertes capitales"*, in Revue théologique de Louvain, 8e année, fasc. 3, 1977, p. 389.

[9] The first was found on October 4, 1975 and bears the number TM.75.G.2000.

[10] Jean-Louis Ska, *Les découvertes de Tell Mardikh – Ebla et la Bible* in Nouvelle Revue Théologique, tome 100, 1978, p. 393.

[11] Archi Bib. 60 (1979) 2399, rev. VII 9.

[12] Archi Bib. 60 (1979) 2374, obv. III 4.

[13] Boyce Rensberger, *Syria Accused of Trying to Suppress Clay Tablets Cache* in Sarasota Herald Tribune, Apr, 19, 1979, p.15 & *Lost Kingdom Meets Modern Politics* in Chicaogo Tribune, Apr 21, 1979, p. 10.

[14] Hans H. Wellisch, *"Ebla : The World's Oldest Librairy*, in The Journal of Librairy History (1974-1987), Vol. 16, N° 3 (Summer 1981).

[15] Giovanni Pettinato, *Ebla and the Bible*, Biblical Archeology Review 6:06, Nov-Dec 1980.

[16] Biblical Archeology Review 6:03, Ebla Update, May-Jun 1980.

[17] Ibidem

[18] Thomas O'Toole, *"Ebla Tablets : No Biblical Claims"*, The Washington Post, December 9, 1979.

[19] Alfonso Archi, *"The Epigraphic Evidence from Ebla and the Old Testement"*, Biblica 60, 1979.

[20] www.virgo.unive.it/eblaonline/cgi-bin/home.cgi

[21] Cyrus H. Gordon, Gary A. Rendsburg & Nathan H. Winter, "Eblatica – Essays on the Ebla Archives and Eblaïte language, Center for Ebla Research, New York University, Eisenbrauns, 4 vols, 1987, 1990, 1992 et

2002.

[22] Satellite-based Damage Assessment to Cultural Heritage Sites in Syria, Unosat / Unitar - The United Nations Institute for Training and Research, Palais des Nations CH-1211 Geneva 10, Switzerland, 2014.

[23] Lodovico Muratori, Antiquitates Italicae, II, Arretii – Typis Michaelis Bellotti, 1773, p. 905.

[24] Paul Deschamps, "The Crusader castles in the Holy Land", volume III, Paul Geuthner, 1973, p. 221. In 1114, Robert the Leper (Lord of Saône) appears in a deed of donation from Casal de Merdic (Ebla) to Our Lady of Jehoshaphat of Jerusalem, which in 1130 became the Abbey of Sainte-Marie in the valley of Jehoshaphat.

[25] The Sainte-Marie Abbey in the Josaphat Valley, where the Church of the Sepulcher of the Blessed Virgin Mary is today, was ravaged in 1187 by Saladin.

[26] In July 1115, Togtekin of Damascus and Ghazy II, Prince of Mardin, asked for an alliance with Robert de Saône to fight Emir Boursouk of Mosul. Alliance accepted and concluded at the Muslim camp on the shores of Lake Homs. Robert de Saône befriended Emir Togtekin under these circumstances.

[27] http://www.templiers.net/orient-latin/index.php?page=chateau-de-saone

[28] My research on the primitive Grail began in 1993, during the musical composition and the writing of the booklets which accompany my three albums on the Grail Cycle. The album titles are as follows: *Mag Tured* (1994-1995), *The Wound* (1995) and *Dark Ages* (1996). At that time, I was under the name Wolf Lintz. Several important music magazines like Keyboards (n ° 100 - June 1996 and n ° 141 - March 2000) as well as Rock & Folk (n ° 346 - June 1996) published positive reviews on several of my records. These albums are available in digital version on my official website: https://www.antonparks.net/wolf-lintz-bis

[29] Aram means "the Nation", "high" or even "Syria" in Hebrew. Aram Naharayim generally translates to "the Nation of (two) rivers", namely Mesopotamia, but can also be translated as "the Syria of (two) rivers". In this context, the use of the term Aram implies a geographical indication which points to the north of Mesopotamia where Syria is located.

[30] See Israël Finkelstein & Neil Asher Silberman, *La Bible Dévoilée*, Éditions Bayard, 2002.

[31] Babylon is even earlier since it developed during the time of Ur III, in

the 21st century BC. We even found a prehistoric occupation there with the discovery of flint and cut stone tools. Its apogee is in the 6th century BC. AD, at the time of Nebuchadnezzar II and the deportation of the Hebrew people.

[32] Éric Crégheur, *Édition Critique, Traduction et Introduction des deux Livres de Ieou (MS Bruce 96)*, Université de Laval, 2013, p. 335.

[33] Carlos Bungé, *La Science du Respir*, Imprimerie Mahieux, Paris, 1926, p. 54.

[34] Ibidem, pp.55-56.

[35] Jean Markale, Les Révoltés de Dieu, Presses du Châtelet, Paris, 2003, pp.227-228.

[36] Gretchen R. Dabbs and Melissa Zabecki, *Slot-type Fractures of the Scapula at New Kingdom Tell El-Amarna* in Egypt International Journal of Paleopathology, December 2015 (volume 11), pp. 12-22 + MailOnline : http://www.dailymail.co.uk/sciencetech/article-3272664/The-grim-reality-life-ancient-Egypt-Scarred-skeletons-reveal-workers-brutally-lashed-SPEARS-stealing-slacking-work.html

[37] Anton Parks is currently working on the follow-up to this essay…

[38] Juges, **2:**11.

[39] Juges, **2:**12.

[40] Juges, **2:**13.

[41] Juges, **6:**25.

[42] Juges, **6:**28.

[43] Juges, **8:**33.

[44] Juges, **10:**6.

[45] 1Samuel, **12:**10.

[46] Dany Nocquet, *Le Livret Noir de Baal – La polémique contre le dieu Baal dans la Bible hébraïque et l'ancien Israël*, Éditions Labor et Fides, Genève, 2004, p. 34.

[47] Jacqueline Genot-Bismuth, *Jérusalem Ressuscitée*, Éditions Albain Michel, Paris, 1992, pp. 38-39.

[48] Klaas A.D. Smelik, *Moloch, Molekh or molk-sacrifice ? : A Reassessment of the Evidence Concerning the Hebrew Term Molekh*, Scandinavian Journal of the Old Testament, vol. 9, 1995, pp. 133-142.

[49] *La filature d'un théologien suisse pour connaître l'origine de Dieu*, entretien Thomas Römer, letemps.ch, 27 mars 2014.

[50] Jean Yoyotte, *Héra d'Héliopolis et le Sacrifice Humain*, in "École pratique des hautes études, Section des sciences religieuses." Tome 89, 1980-

1981, pp. 31-102 ; p. 41.

[51] Ibidem, pp. 44-45.

[52] Ibidem, pp. 56-57.

[53] P. Saintyves, *Essais de Folklore Biblique – Magie, Mythes et Miracles dans l'Ancien et le Nouveau Testament*, Librairie Émile Nourry, Paris, 1922, pp. 28-29.

[54] http://www.la-croix.com/article/imprimer/666841#

[55] http://www.hamodia.fr/article.php?id=3657

[56] http://pleinsfeux.org/decouverte-du-mur-du-roi-salomon/#.VroualLdtNs

[57] André Chouraqui, *Jérusalem – une ville sanctuaire*, Éditions du Rocher, 1996, pp. 30-31.

[58] Not to be confused with the King of Tire who bears the same name!

[59] Israël Finkelstein et Neil Asher Silberman, *Les Rois Sacrés de la Bible*, Éditions Bayard, Paris, 2006, p. 164.

[60] Shlomo Sand, *Comment la Terre d'Israël fut Inventée*, Éditions Flammarion, 2012, p. 12.

[61] P. Saintyves, *Essais de Folklore Biblique*, op. cit., p. 141.

[62] Jawâd Ali, *Al-Mufassal fi târîkh al-'arab qabl al-islâm*, Dar al Malayin, Beirut / Makatanah al-Nahdah Baghdad, 1968, vol. 5, p. 223.

[63] Ibidem

[64] William G. Dever, *Recent Archeological Discoveries and Biblical Research*, University of Washington Press, 1990, pp. 157 à 159.

[65] Merlin Stone, *Quand Dieu était Femme*, Éditions l'Étincelle, Montréal, 1979, pp. 258-259.

[66] Reminder of my previous works: EN-KI translates to "Lord of the earth" and É-A to "House of water."

[67] **Original thesis detailed by Anton Parks since 2007 and then largely taken up by other authors without specifying the source…** See also on this subject: Anton Parks, *The Last March of the Gods*, 2013.

[68] The Sumerian particle A designates both: a channel; the water; source…

[69] The Sumerian particle Á designates both: an arm, force, power and power ...

[70] The Sumerian particle A merges with the Akkadian Wa (cf. M.E.A. 383) and clearly designates understanding.

[71] H. Druon, *Œuvres de Synésius*, Librairie Hachette et Cie, Paris, 1878, p. 330.

[72] An unreliable version makes her the wife of the philosopher Isidore. This version poses a problem at the level of the dates when Isidore would have married Hypatia, either before the birth of Isidore, or after the death of Hypatia.

[73] H. Druon, op. cit., p. 332.

[74] Ammoneans: people of nomadic Semitic tribes who according to the Bible, lived dispersed in Syria and Mesopotamia. They are the Amorites (MAR-TU), founders of several city-states like Babylon.

[75] Universal Library of Historians by Elie du Pin, Printer François l'Honoré, Amsterdam, 1708, p. 19.

[76] "Us" in Egyptian: "to be broad" or "largesse". In the most distant Antiquity, it was said of a sage that he was broad to express his understanding or his intelligence.

[77] *Bibliothèque Universelle des Historiens*, op. cit., p. 333.

[78] Ibidem, p. 330.

[79] "Amû": to speak, to discuss, merges with 'Wû / Wû (understanding, comprehension), cf. M.E.A., 383.

[80] Ûsu: order, way.

[81] Cf. The Bible, eg. **Psalm 46**: 4, where the term Kadosch is used to refer to a sanctuary.

[82] René Lachaud, *Templiers, Chevaliers d'Orient et d'Occident*, Éditions Dangles, 1997, p. 156.

[83] Pierre Jurieu, *"Préjugés légitimes contre le Papisme"*, Henry Desbordes, Amsterdam, 1685, pp. 234-235.

[84] Gérard de Sède, *"Les Templiers sont parmi nous"*, 1962, réédition J'ai Lu, 1973, pp. 159-160.

[85] Alain Desgris, *Jésus et la Gnose Templière*, Éditions Guy Trédaniel, Paris, 1996, p. 60.

[86] Ch. Zervos, *Un Philosophe Néoplatonicien du XI^e siècle – Michel Psellos – Sa vie, son œuvre, ses luttes philosophiques, son influence*, éditons Ernest Leroux, Paris, 1919, pp. 93-94.

[87] Ibidem, pp. 94-95.

[88] Ibidem, pp. 96 et 99.

[89] Plotin, 4^e Ennéade, **8:**4.

[90] Jean Mallinger, The Esoteric Secrets of the Pythagoreans, Les Cahiers du Voile d'Hermès, Brussels, (taken from the original 1946 edition published by Éditions Niclaus, Paris), pp. 36 and 45.

[91] Ibidem, pp. 99-100.

[92] Michel Psellos wrote an indictment on Cérulaire, highlighting the ignorance of the theology of the latter, specifying that he did not know how to dissociate essence and persons and nature and hypostasis (the first principle).

[93] René Lachaud, *Templiers, Chevaliers d'Orient et d'Occident*, op. cit., pp. 155-156.

[94] Other versions assume another founder of the Druze, a Persian named Hamza. Some claim that the former vizier would have proclaimed the divinity of Caliph Al Akim upon his death; this is not entirely correct given that the caliph proclaimed himself a prophet in 1017, four years before his death.

[95] Maurice Tournier, *"Une étymologie émotionnelle : assassins"*, in Langue(s) et nationalisme(s), Mots. Les Langages du Politique, Éditions ENS, mars 2004, pp. 147-149.

[96] Gérard Serbanesco, *L'Histoire de l'Ordre des Templiers et les Croisades*, tome 1, Éditions Byblos, 1969, p. 254.

[97] Daniel Réju, *"La quête des Templiers et l'Orient"*, Éditions du Rocher, 1979, p. 45.

[98] Gérard de Sorval, *Scala Dei (La Vierge Marie, Arche de la Sapience Divine et Canal des Bénédictions)*, Éditions Arma Artis, 2013, pp. 79 et 77.

[99] Gaëtan Delaforge, *The Templar Tradition in the Age of Aquarius*, Threshold books, 1987, p. 68.

[100] Michael Haag, *La Tragédie des Templiers*, Éditions Ixelles, 2014 (version numérique), p. 19.

[101] Ibidem, p. 20.

[102] Michael Haag, *Les Templiers - de la Légende à l'Histoire*, Éditions Ixelles, 2013, p. 74.

[103] Francesco Gabrieli, *Chroniques Arabes des Croisades*, Éditions La Bibliothèque arabe Sindbad, Paris, 1977, p. 33.

[104] The mosque lost its status as Templum Domini from 1187, when the Muslims recaptured Jerusalem.

[105] Marie Delclos et Jean-Luc Caradeau, *L'Ordre du Temple*, Éditions

Trajectoire, 2005, p. 81.

[106] Alain Desgris, *Jésus et la Gnose Templière*, op. cit., pp. 81-82.

[107] Tom Crotser, in charge of the 1981 excavations, claimed to have found the Ark by presenting some photographs to friends or to handpicked archaeologists, but Siegfried H. Horn, a specialist in Mount Nebo, noted the deception by indicating that the object photographed was modern in style with nails typical of our time...

[108] Pallas – Revue d'Étude Antiques, dossier d'Antoine Borrut, in *Musulmans et Tradition Classique*, Presses Universitaires du Mirail, 2003, Toulouse, p. 110.

[109] Michael Haag, *Les Templiers - de la Légende à l'Histoire*, Ixelles Éditions, 2013, pp. 170-171.

[110] Capt. Wilson & Capt. Warren, *The Rediscovery of Jerusalem – Exploration and Discovery in the City and the Holy Land*, Walter Morrison M. P., New York, 1871, pp. 228-254.

[111] Robert Knight & Robert Lomas, *The Second Messiah*, Arrow Books, 1997, pp. 29-30.

[112] As exemple : Vincent Lemire, *La Soif de Jérusalem (essai d'hydrohistoire, 1840-1948)*, Publications de la Sorbonne, Paris, 2011.

[113] See his great work (audio version: https://www.amazon.com/The-Sign-and-Seal-Graham-Hancock-audiobook), *The Sign and The Seal*, 1992, (official website: https://grahamhancock.com/sign-and-the-seal/).

[114] https://ferrelljenkins.wordpress.com/2010/07/19/better-photos-of-jerusalem-1/

[115] Michael Haag, *La Tragédie des Templiers*, Éditions Ixelles, 2014 (version numérique), pp. 116-117.

[116] See S.D. Goitein, *A Mediterranean Society – The Jewish Communities of the Arab World as Portrayed* in the Documents of the Cairo Geniza,Volume 1, University of California Press, 1983.

[117] Michel Balard, *Les Latins en Orient, XI^{e}-XV^{e} siècle*, Presses Universitaires de France, 2006, pp. 14-16.

[118] At that time, Cairo was the capital of the Muslim world ...

[119] John Charpentier, *L'Ordre des Templiers*, Éditions Tallandier, Paris, 1977, pp. 154-155.

[120] Alain Desgris, *L'Ordre des Templiers et la Chevalerie Maçonnique Templière*, Éditions Guy Trédaniel, Paris, 1995, p. 165.

[121] See references in: Paul de Breuil, *La Chevalerie et l'Orient*, Guy

Trédaniel editor, 1990, pp. 176 + 132-133.

[122] L'abbé René-Aubert de Vertot, *Histoire des Chevaliers Hospitaliers de Saint Jean de Jérusalem*, Tome 1, Rollin, Quillau, Desaint, Paris, 1726, p. 148.

[123] Paul de Breuil, *La Chevalerie et l'Orient*, op. cit., pp. 134-135.

[124] M. Guizot, *Collection des Mémoires relatifs à l'Histoire de France*, Dépôt Central de la Librairie, 1835, p. 474.

[125] Avraham Udovitch, *L'Énigme d'Alexandrie : sa position au Moyen Âge d'après les documents de la Geniza du Caire*, in Revue de l'Occident musulman et de la Méditerranée, n° 46, 1987.

[126] René Lachaud, *Templiers, Chevaliers d'Orient et d'Occident*, op. cit., p. 148.

[127] Gérard Serbanesco, *L'Histoire de l'Ordre des Templiers et les Croisades*, tome 1, Éditions Byblos, 1969, pp. 280-281.

[128] Manuscript in Latin language taken from the archives of the Grand Masonic Lodge in Hamburg and translated in 1877 by Dr. Théodore Merzdorf, curator of the Oldenburg library. The content restores the official Rule of the Order of the Temple, followed by three secret statutes of the Order of the Templars drawn up in 1205, 1240 and 1252. All these elements would be copies of documents from the Vatican archives, copies made by the Danish scholar Friedrich Münter in 1780. The authenticity of the documents was called into question several times, but the latest research has revived the debate and suggests that these secret Templar statutes are not false. On this subject, see the very good article entitled *Les Statuts Secrets de l'Ordre des Templiers* by Jean-Pierre Schmit available on the lesfilsdelavallee.fr website.

[129] Marion Melville, *La Vie des Templiers*, Éditions Gallimard, 1951, p. 151.

[130] Marion Melville, *La Vie des Templiers*, Éditions Gallimard, 1951, p. 156.

[131] Out of the 17 months of fighting to conquer Damietta, the Crusaders experienced 10 months of sea battles to cross the opposite bank of the Nile and reach the walls of Damietta and begin the siege of the city.

[132] Scurvy is a type of gum gangrene! The Master of the Temple, Guillaume de Chartres, was one of the victims and died on August 26, 1219. He was replaced by Pierre de Montaigu, “Master in Spain and Provence”.

[133] Or cogue, a type of sailboat derived from the Viking knörr (drakkar) often used in the North Sea during the Middle Ages. When it was not used

for commerce, it could be armed with cannons for war.

[134] Paris, Bibliothèque Nationale, Manuscrits, NAL 2226, n ° 1 in Pierre-Vincent Claverie, *La Marine du Temple dans l'Orient des Croisades*, in Les Ordres Militaires et la Mer, La Rochelle, Éditions du Cths, 2005, pp. 49-50.

[135] *Recueil des Historiens des Croisades* printed by l'Académie des Inscriptions et Belles-Lettres. Tome second, Paris, Imprimerie Impériale, 1844-1895, p. 338.

[136] Marion Melville, *La Vie des Templiers*, op. cit., p. 152.

[137] Jonathan Riley-Smith, *Atlas des Croisades*, Éditions Autrement, 1996, p. 94.

[138] Statue which carries a temple in its hands.

[139]Sovereign reported in archives or history books under the names of Ouaphres or Uahabra or Wahibra or even Apriès in Greek.

[140]A Guide to the Egyptian Galleries (sculpture), British Museum, Harrison and Sons, St Matin's Lane, London, 1909, p. 223.

[141] Ibidem, *A Guide to the Egyptian Galleries (sculpture)*, p. 227.

[142] Inv. 1068 - R. 325, cf. *Documenti Inediti Per Servire alla Storia dei Musei d'Italia*, Ministro della Pubblica Istruzione, Volume Primo, Tropgrafia Bencini, 1878, p. 72 + Philippe Sénéchal, Le premier inventaire des antiques du Palais Farnèse, in "Mélange de l'École française de Rome", Italie et Méditerranée, tome 108, n°1, 1996, p. 250.

[143] The end of Roman rule really extends until 393 AD.

[144] Anne Roullet, *The Egyptian and Egyptianizing monuments of Imperial Rome*, in Études Préliminaires aux Religions Orientales dans l'Empire Romain, n°20, Éditions Leiden - Brill, 1972, pp. 18-19.

[145] Initially a Benedictine monastery in 939, this convent became a Templar at the end of the 12th century. When the Order of the Temple was dissolved, the convent passed to the Knights of Rhodes and subsequently to the Knights of Malta (today Villa of the Priory of Malta).

[146] Gérard Serbanesco, *L'Histoire de l'Ordre des Templiers et les Croisades*, tome 1, Éditions Byblos, 1969, p. 238.

[147] Toufic Fahd, *La Divination Arabe (Études religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam)*, Éditions Leiden, 1966, p. 1.

[148] André Parrot, *Archéologie Mésopotamienne*, vol. 2, Éditions Albin Michel, 1953, pp. 210-211.

[149] Dominique Charpin, *Les Amorrites, fondateurs de Babylone*, 2002, in Clio 2017.

[150] Alexandre Moret, *Histoire de l'Orient – tome 1, Préhistoire 4e et 3e millénaires*, Éditions Presses Universitaires de France, 1941, p. 385.

[151] Tammuz among the Assyro-Babylonians.

[152] Reminder of my previous works: the Sumerian name Marduk is a divine title and does not designate a single person. MAR-DUK (Ù) expresses “that which is dispersed and applied in the Dukù”. The name Mardukù is given to the text of the law drawn up by the deities Mamítu-Nammu and Nudímmud-Enki in order to administer the gods Anunna during their creation on the Dukù. The Dukù “the holy hill”, designates the main planet of the Ubšu’ukkinna system (star Maia) in the constellation Mulmul (the Pleiades). It is the original home of the Anunna, as evidenced by numerous clay tablets. From the term Mardukù undoubtedly derives the name Marduk, a divine title intended to designate the sovereign executive of the sacred laws of the gods, and therefore of Mardukù.

[153] The Akkadian Kir merges with the Sumerian PEŠ (son), cf. M.E.A. 346. The IŠ (or IŠI) expresses a mountain or an elevation (possible assimilation to a star: the mountains of the sky being stars) and the TI means “life”.

[154] Julye Bidmead, *The Akitu Festival – Religious Continuity and Royal Legitimation in Mesopotamia*, Gorgias Press, 2002, p. 46.

[155] É-SAĞ-ÍL, litt. “the temple on the high top”.

[156] DT 15 tablet, column 1, lines 6 and 7.

[157] The Igigi in the text, “those with a firm gaze”.

[158] The Venus ejection into our Solar System is explained in *The Last March of the Gods*. You will also find in these pages many associations between Venus and Horus (Neb-Heru), the Egyptian Lucifer.

[159] VAT 10099, face a, lines 3 et 4.

[160] K 3476, face a, extract from line 7.

[161] K 3476, face a, extract from line 8.

[162] K 3476, face a, extract from line 10.

[163] K 3476, face a, extract from line 11.

[164] André Parrot André : Samuel Noah Kramer, *Two Elegies on a Pushkin Museum Tablet. A New Sumerian Literary Genre*, in Syria, tome 39, fascicules 3-4, 1962. p. 325.

[165] Cf., NA-WI-IR: "to shine", in Old Akkadian Writing and Grammar by I. J. Gelb, The University of Chicago Press, 1952-1961, p. 187.

[166]As we saw in the first part: the famous idols against which YHWH fights! This confirms, once again, the status of Isis and Osiris as Elohim.

[167] etcsl.orinst.ox.ac.uk

[168] Samuel Noah Kramer, *Two Elegies on a Pushkin Museum Tablet. A New Sumerian Literary Genre*, 1960, Moscow : Oriental Literature Publishing House.

[169] Hé-du_7: litt. “well horned": with beautiful horns.

[170] Igi-Hul : “evil eye".

[171] Mušen (bird) + Amar (young cow “or” young calf).

[172] Gùd : "nest"

[173] Dirig-šè : "beyond"

[174] Sa-Im: "beam or net of the storm."

[175] Ama-gan: "mother who gives birth."

[176] Ǧiš-Bur_2: "net" or "trap door."

[177] Áb-Sig_7: "yellow cow" or "fawn cow" or even "shiny cow." Kramer translates Sig_7 to "fawn" and Krecher to "yellow." This particle poses a problem depending on the situation, it can both evoke yellow or yellow ocher pulling on red, therefore a tawny color. Due to the discoveries made above (chapter on the Temple Mount), concerning the sacrifice of the Red Cow, I opted for the same translation as Kramer.

[178] Gakkul: "terracotta pot."

[179] Reminder: Na-Wi-Ir_{10}-Tum, word-for-word translation: “She who brings the path of understanding to humanity”. Assyriologists generally translate Na-Wi-Ir_{10} as “the brilliant one”.

[180] Ba-an-Ku: measure of capacity + extend.

[181] Tuku-tuku: 2X creditor (or creditor). A doubled term expresses a force or a greatness.

[182] Ugu-bi: "take off the head" or "take away the skull."

[183] Arhuš (womb, pity) + Zi (life) + Til (perish) + Zag (ga) side + Ì (holy oil: holiness) + Šub (to fall). Kramer and Krecher do not translate Arhuš-Zi Til as "The Matrix of Life had perished", but as "Pity for her whose life came to an end."

[184] Libiš: "pure breed" or family.

[185] Alam (statue, image or sarcophagus) + Kù-sig$_{17}$ (gold) + Níğ (of value).

[186] Mu (testimony) + Un-Na (human crowd) + An-Zìg (to stand)

[187] Lú (him) + Igi (looking) + Ni (her) + Im (clouds) + Ši (being there) + Bar (soul).

[188] Ra (reach, move) + Še (here) + Sig$_7$ (bring to life) + Nu (resemblance, image) + Ğar (restore).

[189] Ama (mother) + Ér-ra (lamentations) + Ka (formulate) + Sìg 2X (strike on a drum in the plural) + Ni (she) + Nu (resemblance, figure) + Gaba (chest) + Sig7 (bring to life) + An (Sky) + Šu (power).

[190] Anton Parks, *The Virgin's Testament*, see chapter "Osiris-Enki and the Seven Hathors."

[191] Šìr-Sağ (head lamentations) + [for?] + Di (escape) + Inim (command) + Du$_{10}$ (become good) + Ga (thus) + Ke$_4$ (du, de) + E (mound) + Ne (this one).

[192] I-lu (funeral chant) + Šà-ne-ša$_4$ (supplications) + Ki-šar (Universe) + Ra (reach) + Íb (ignite) + Ši (prefix) + Kúr (break the seal) + Ru (bring back) + A (source).

[193] In (summons, insult) + Sag$_9$ (favorable) + Im (breath) + [like?] + Bí (fog) + Íb (ignite) + Gi$_4$ (come back) + A (source) + Re (so that) + Šìr (lamentations) + Eš (many) + Mu (testimony) + Un-Na (human crowd) + Ab (sea) + Bé (decrease, appease).

[194] Alam (statue, image or sarcophagus) + Bàn-da (youth) + A (source) + Ni (she) + Ta (nature) + Sağ (first) + Šu (power) + Ak (to impose) + Re (that).

[195] Na$_4$ (mark) + Gú (neck) + Kud (slice) + Da (powerful) + Sá-Nu (unmatched) + Mu (know, witness).

Un (population) + Pàd (invoke) + U-gu (nominal prefix) + E (pronounce) + Mu (name) + Un (crowd) + De$_5$ (gather, remove), cf. M.E.A. n ° 86).

[196] Un (population) + Pàd (invoke) + U-gu (nominal prefix) + E (pronounce) + Mu (name) + Un (crowd) + De$_5$ (gather, remove), cf. M.E.A. n ° 86).

[197] Úr (cleaning) + Dam (wife) + Ma (bind) + Na (humanity) + Ka (expose) + Ud (light) + Nu (negation) + South (procure) + Sù (full of charm) + Rá (contribution).

[198] I-si-iš: lamentation

[199] Nu (negation) + Til (complete) + La (health).

[200] Theme of the volume 4 of the Ğírkù Chronicles, *Thunder's Bird Oracle*. In other studies, I have already expressed the original thesis several times that Quetzalcoatl is Horus.

[201] Texts of the Pyramids. Pyramid of Pepy 1er, 405: 705a-705b.

[202] Texts of the Pyramids. Pyramid of Pepy I, 587: 1596a-1596c.

[203] Ma (mother) + Ugu_4 (begotten) + Ni-ir (him) + Du (day) + $Zalag_2$ (light).

[204] Ba (gift) + Da (power) + He2-ši (becoming dark or darkness) + Á-Kár (use).

[205] Hal-hal (Grand Secret) + Bi (take away) + Si (horn) + Pad (break) + Ak (place) + A (source) + Bi (take away, move) + Zag-la (sanctuary of health).

[206] Zi (soul) + Bi (take away) + Igi (face) + Ni (him) + Ab (sea) + Ta (towards).

[207] À (exit) + Du (body) + Hul (destroy) + Bi (decrease) + Zil-le (slice) x 2 ("insistence of the act").

[208] Reminder: in Egyptian, the L does not exist and is pronounced like an R.

[209] Erim (soldier (s)) + Im-ri-a (family) + Bi (diminish, overwhelm).

[210] Ba (division) + Da (powerful).

[211] Du_{10} (favorable) + Ta (for) + Ni (her, him).

[212] Probably the Midwives, see next line.

[213] Gub (standing) + Bu_4 (torches, light) + Uš (carrying).

[214] Um (midwife) + Me (divine decree) x 2 (many).

[215] Break in the text, possible return of Zag-la thanks to lines 30 and 33.

[216] Dè (ashes) + Eš (libation, anoint).

[217] Ud (lightning) + Gig (bad) + Za (to her) + Ra- (Ma) (to strike) + Ra (to murder).

[218] Ni (elle) + Ib (corner) + Gi4 (return) + A (source) + Re (Que) + An-ur_2 (horizon) + He2 (prefix) + Íb (loins) + Gi_4 (enclose, return).

[219] Gal_5-lá (demon) + Šu (hand) + Ni (this one) + Ma (to control) + Ra (to strike) + An (heights) + De_6 (to arouse).

[220] A (alas) + Áš (curse) + Hul (malice) + Bi (unleash) + He2 (greatly,

abundant) + En (lord) + Du11 (verbal auxiliary).

[221] Ki-sikil (young woman) + Dug (gentle, good) + La-la (vigor, joy) + Na (negation) + Gud (bull) + Gim (like) + Nú (kill, lie down).

[222] Reminder: An (or Anu) expresses both the supreme god of the sumero-Akkadian pantheon and Heaven.

[223] Ref. of the age of the papyrus in: Claire Lalouette, Textes Sacrés et Textes Profanes de l'Ancienne Egypt II, Éditions Gallimard, 1987, p. 282.

[224] Title repeated many times then to name Pharaohs, as for example. Meridjefarâ (XIVth Dynasty); Merikarâ I and II (IXth and Xth Dynasty); Merikheperä (XIIIth Dynasty)…

[225] Pa, male article, Seth wishes to throw Horus into the water and not his crown.

[226] Chester Beatty I, 9: 9: Rujet Djadja, litt. "take off your head."

[227] Translation made possible from the facsimile published in: Michèle Broze, *Les Aventures d'Horus et Seth dans le Papyrus Chester Beatty I* (Orientalia Lovaniensia Analecta 76), éditons Peeters, 1996.

[228] Ta Uret in Egyptian, litt. “the high one”. Ta Uret is a hippopotamus goddess generally associated with Hathor, therefore with Isis or Nephthys. This is Nephthys who belonged to the ranks of Seth.

[229] Plutarque, *Isis et Osiris*, extraits des chapitres 19 et 20, traduction de Mario Meunier, Guy Trédaniel éditeur, 2001, pp. 70-71 et 73 à 74.

[230] 26th day of Thoth: November 16 in the ancient Egyptian calendar and October 6 in the Gregorian calendar.

[231] The original translation by François Joseph Chabas indicates Kher, which he translates as “combat” or “struggle”. Rather, a thorough check offers the reading Kheraha which is the place of battle between Horus and Seth indicated in chapter 17 of the Book of the Dead. The place Kheraha expresses “the place of the war of evil” or “the place of the evil war”.

[232] François Joseph Chabas, *Le Calendrier des Jours Fastes et Néfastes de l'Année* Égyptienne (Traduction complète du papyrus Sallier IV), Éditions Maisonneuve et Cie, Paris, 1870, pp. 28 à 31.

[233] François Joseph Chabas, translator of the Sallier IV papyrus, tries to translate this word into “bears” or “ferocious animals”, evoking hippos, but the Wallis Budge dictionary, An Egyptian Hierogyphic Dictionnary, vol. II, page 873, offers the word “peasants”.

[234] Peter Sheehan, *Babylon of Egypt (The Archeology of Old Cairo and*

Origins of the City) – ARCE Conservation n°4 – The American University in Cairo Press, 2010, p. 30.

[235] Wallis Budge, *An Egyptian Hieroglyphic Dictionary*, Dover Publications, New York, 1978 (first edition : 1920), p. 150.

[236] Textes des Pyramides. **Pyramide d'Unas, 294:**436a+437b.

[237] Textes des Pyramides. **Pyramide d'Unas, 303:**467a.

[238] Textes des Pyramides. **Pyramide de Pepy II, 473:**928b-929b.

[239] Textes des Pyramides. **Pyramide de Teti, 414:**737b.

[240] Textes des Pyramides. **Pyramide de Pepy II, 610:**1722c.

[241] Textes des Pyramides. **Pyramide d'Unas, 305:**479a.

[242] Textes des Pyramides. **Pyramide de Pepy 1er, 461:**871b+873a-873b.

[243] Textes des Pyramides. **Pyramide de Pepy 1er, 666:**1920c.

[244] Textes des Pyramides. **Pyramide d'Aba, 589:**1609a.

[245] Textes des Pyramides. **Pyramide d'Unas, 260:**320a-320b.

[246] Textes des Pyramides. **Pyramide de Teti, 326/327:**534a-535b.

[247] Textes des Pyramides. **Pyramide d'Unas, 305:**476b-477a.

[248] Very old predynastic capital of Upper Egypt, dedicated to the falcon Horus. We unearthed the famous Narmer palette where two heads of the goddess Bat (protective form of Isis and Nephthys: Hathor) are located at the top of both sides of the stone document.

[249] Textes des Pyramides. **Pyramide d'Aba, 402:**698a-698b.

[250] Textes des Pyramides. **Pyramide de Teti, 362:**606a.

[251] Textes des Pyramides. **Pyramide d'Unas, 255:**295a-295c.

[252] Textes des Pyramides. **Pyramide de Pepy 1er, 667:**1935c.

[253] Textes des Pyramides. **Pyramide d'Unas, 255:**298a-298c.

[254] Textes des Pyramides. **Pyramide d'Unas, 256:**301c-302d.

[255] Textes des Pyramides. **Pyramide de Neit, 676:**2015a-2015b.

[256] Textes des Pyramides. **Pyramide d'Unas, 257:**304a-305a.

[257] Textes des Pyramides. **Pyramide de Teti, 327:**535a.

[258] Textes des Pyramides. **Pyramide de Teti, 264:**347a-347b.

[259] Textes des Pyramides. **Pyramide de Pepy II, 162:**96c.

[260] Textes des Pyramides. **Pyramide de Teti, 277:**418a.

[261] Textes des Pyramides. **Pyramide d'Aba, 401:**697c.

[262] Textes des Pyramides. **Pyramide de Pepy II, 359:**594b.

[263] Textes des Pyramides. **Pyramide de Pepy 1er, 536:**1295a.

[264] Textes des Pyramides. **Pyramide d'Unas, 302:**462a-462c.

[265] Textes des Pyramides. **Pyramide de Pepy II, 486:**1042a + 1042c.

[266] Textes des Pyramides. **Pyramide de Pepy 1er, 437:**792c-793a.

[267] Textes des Pyramides. **Pyramide d'Unas, 262:**332b-333a.

[268] Textes des Pyramides. **Pyramide de Pepy 1er, 437:**792c-793a.

[269] Eugène Lefébure, *Le Mythe Osirien*, Librairie A. Franck, Paris, 1874, p. 76.

[270] Ibidem, p. 77.

[271] D'Isis et Osiris, 55.

[272] Eugène Lefébure, *Le Mythe Osirien*, Librairie A. Franck, Paris, 1874, pp. 63-64.

[273] Ibidem, p. 69.

[274] Textes des Pyramides. **Pyramide Pepy 1er, 74:**51a.

[275] Textes des Pyramides. **Pyramide de Pepy II, 188:**108a + **190:**108c (extraits).

[276] Textes des Pyramides. **Pyramide d'Unas, 78:**54a.

[277] Textes des Pyramides. **Pyramide d'Unas, 32:**22b

[278] Textes des Pyramides. **Pyramide d'Unas, 111:**73a-73c.

[279] Textes des Pyramides. **Pyramide de Teti, 162:**96c + **359:**600c

[280] Textes des Pyramides. **Pyramide d'Unas, 114-116:**74a-74e.

[281] Textes des Pyramides. **Pyramide de Pepy II, 215:**142a.

[282] Textes des Pyramides. **Pyramide d'Unas, 84:**59a-59c.

[283] See Jérémy Narby *Le Serpent Cosmique*.

[284] Hiroaki Mano et Yoshitaka Fukada, *A Median Third Eye (Pineal Gland retraces Evolution of Vertebrate Photoreceptive Organs)*, Photochemistry and Photobiology 2007, 83(1) :11-8.

[285] Frank Waters, *Le Livre du Hopi*, Éditions Payot, 1978, Paris, pp. 21-22 + 27.

[286] Rick Strassman, *DMT, La Molécule de l'Esprit*, Éditions Exergue, Paris, 2005, p. 84.

[287] Ibidem, pp. 92-93.

[288] Ibidem, pp. 99.

[289] Cf. Lourenço Eduardo Augusto, *Pineal, a glândula da Vida Espiritual*. Pelo Espírito Benedito, São Paulo, Editora Conhecimento, 2010.

[290] Ibidem, Lourenço Eduardo Augusto.

[291] René Lachaud, *L'Égypte Ésotérique des Pharaons, Tome 1*, Éditions

Trajectoire, Paris, 2008, p. 252.

[292] Neb : « cup » and « basket », cf. Wallis Budge, *An Egyptian Hieroglyphic Dictionary*, op. cit., p. 366 + P. 181, M. 282, A.Z. 1906, 118.

[293] Jacques Vandier, *Le papyrus Jumilhac*, in "Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres", 89e année, N° 2, 1945. Jacques Vandier did not publish the translation and his comments on the papyrus until the end of 1961.

[294] Georges Posener, *Notice sur la Vie et les Travaux de Jacques Vandier, Membre de l'Académie*, in "Comptes rendus des séances de l'Académie des Inscriptions et Belles-Lettres", 119e année, N° 1, 1975. p. 34.

[295] For the nebride, see explanation a little further down, in the chapter on the dismemberment and resurrection of Horus.

[296] Jean Hani, *Plutarque et le Mythe du "Démembrement d'Horus"*, in 'Revue des Études Grecques', tome 76, fascicule 359-360, janvier-juin 1963. p. 116.

[297] Le Noble Coran, Éditions Tawhid, Lyon, 2004, p. 103.

[298] Guillaume Dye (Université Libre de Bruxelles) in *Jésus et l'Islam*, de Gérard Mordillat et Jérôme Prieur, reportage chez Arte Éditions, 2015.

[299] Reminder: Atfieh (Aphroditopolis in Greek), in the 22nd nome of Egypt, south of Memphis and Cairo. The Egyptian name of the domain is Per-nebet-tep-ihu “Domain of the Mistress of the Cows”, namely Isis-Hathor in person.

[300] Main nome of Anti.

[301] Falcon “which extends the two arms”, this designation evokes Horus / Anti. See explanations above.

[302] Jacques Vandier translates into “support”, but Jean Yoyotte rather suggests “column”, a term that Vandier validates on page 182 (note 381) of his study on the Jumilhac papyrus.

[303] Serge Sauneron, *Le Germe dans les Os*, BIFAO n° 60, 1960, pp. 20 et 25.

[304] Jean Yoyotte, *Les Os et la Semence Masculine*, BIFAO n° 61, 1961, p. 146.

[305] The formula *“is that she restored them to health for you”* is only found in the Pyramid of Teti.

[306] Gérard de Sorval, *Scala Dei*, op. cit., p. 63.

[307] Louis Charbonneau-Lassay, *Le Bestiaire du Christ*, Éditions Albin

Michel, 2006, p. 259.

[308] Ibidem, pp. 200-201.

[309] Gérard de Sorval, *Scala Dei*, op. cit., p. 60.

[310] Ga: “precious stone” + Ra: “Light, Sun” + Al (or Ar, the “l” does not exist in Egyptian): “ascend, ascend, rise”.

[311] Jean Markale, *La Femme Celte*, Éditions Payot, 1972 (réédition 1992), pp. 269-270.

[312] Van der Toom *The Babylonian New Year Festival : New Insights from Cuneiform Texts and their Bearing on Old Testament Study*, in "Congress Volume Leuven 1989", edited by J.A. Emerton, E.J. Brill, 1991.

[313] Again, the Igigi.

[314] É-UD-UL, the home of Marduk and his companion Šarpanitu, litt. "the temple that shines like daylight."

[315] See, The Chaos of Origins, Anton Parks (2016).

[316] Cf. Sarpu (silver) + ittu (mark, characteristic): “which looks like silver” in Akkadian.

[317] See W.G. Lambert, "The Problem of the Love Lyrics", in H. Goedicke, J.J.M. Roberts, Unity and Diversity : Essays in the History, literature and Religion of the Ancient Near East, Baltimore 1975, 98-135 ; D.O. Edzard, "Zur Ritualtafel der Sogenannten". "Love Lyrics" in F. Rochberg-Halton (ed.), "Language, litterature and History : Pylological and Historical Studies Present to Erica Reiner" (AOS 67), New Haven CT 1987, 57-69 ; Leick, "Sex and Eroticism in Mesopotamian Literature", 239-246.

[318] Marie-Joseph Seux, *Hymnes et Prières aux Dieux de Babylone et d'Assyrie*, Éditions du Cerf, 1976, pp. 329-330.

[319] Ti-amat in the text, equivalent to TI-INIM in Sumerian: “Word of Life”; “Commandment of Life”; “Oath of Life”. This is a play on words with the name of the Primordial Goddess Tiamat, “the Goddess of Life”.

[320] Barbara Nevling Porter, Ishtar of Nineveh and her collaborator, Ishtar of Arbêla, in the Reign of Assurbanipal, British Institute for the Study of Iraq, 2004, Volume 66, pp. 41-44.

[321] We have seen in my previous books that it is Enlíl. The same scene is found in Egypt with the battle of Seth against the Prime Serpent Apophis.

[322] Many Assyriologists confuse the two Marduk, not being aware that this is a divine title and not a proper name.

[323] We recall here that a tiny part of the Jews returned to Judea from 539

BC. As many Babylonian records show, many stayed behind for the reasons mentioned above.

[324] Cf. Jean Markale, *Le Graal*, Éditions du Retz, 1982, p. 44.

[325] MNB tablet, 1848, III, lines 18 and 19.

[326] Georges Contenau, *La Civilisation d'Assur et de Babylone*, Éditions Famot, 1975 (réédition de la version de 1951 des Éditions Payot), p. 119.

[327] MNB 1848 tablet, V, lines 35 to 37.

[328] VAT 9555, lines 28 and 29.

[329] VAT 9555, lines 47 and 49.

[330] VAT 9555, lines 52 and 53.

[331] VAT 9555, line 56.

[332] Notice to French-speaking researchers: note the deplorable French publication of the Supernatural book by Hancock, by Éditions Alphée - Jean-Paul Bertrand, where none of the notes and bibliography of the voluminous work are reproduced! Anton Parks had to resign himself to acquiring the original English version to access the author's many references ... (« Avis aux chercheurs francophones : on notera la déplorable publication française du livre *Surnaturel* d'Hancock, aux Éditions Alphée - Jean-Paul Bertrand, où aucune des notes et bibliographie du volumineux ouvrage ne sont reproduites ! Anton Parks dut se résigner à acquérir la version originale anglophone pour accéder aux nombreuses références de l'auteur »)

[333] Luis Diaz, *Ethnopharmacology of Sacred Psychoactive Plants used by the Indians of Mexico*, Annual Review of Pharmacology and Toxicology, vol. 17, april 1977, pp. 647-675.

[334] William Emboden, *Sacred Narcotic Lily of the Nile*, Economic Botany, Volume 32, Number 4, 1978.

[335] William Emboden, *The Sacred Journey in Dynastic Egypt : Shamanistic Trance in the Context of the Narcotic Water Lily and the Mandrake*, Journal of Psychoactive Drugs, vol. 21 (1), Jan.-Mar., 1989, p. 63.

[336] Richard Chaby & Karen Gulden, *Mots et Noms de l'Égypte Ancienne, volume 2*, Books on Demand, Paris, 2014, p. 260.

[337] André Caquot, Maurice Sznycer et Andrée Herdner, *Textes Ougaritiques, Tome 1, Mythe et Légendes*, Éditions du Cerf, 1974, pp. 258-259.

[338] This point will be developed in the episode of the Ğírkù Chronicles which follows the Awakening of the Phoenix, *The Thunderbird's Oracle*.

[339] We saw above, in the presentation of the Akitu's festivity, that Dumuzi (lit. "son of life" or "legitimate son") seems to be a divine title. Dumuzi would figure the child, the young god, before transforming into Bel-Marduk, the god-king and "master of the laws of Dukù".

[340] François Thureau-Dangin, *Rituels Akkadiens*, Éditions Ernest Leroux, Pais, 1921, p. 146.

[341] Georges Contenau, *La Civilisation d'Assur et de Babylone*, op. cit., p. 120.

[342] François Thureau-Dangin, *La Passion du Dieu Lillu*, Revue d'assyriologie et d'archéologie orientale, vol. 19, n° 4, 1922, pp. 175-185.

[343] G.R. Tabouis, *Nabuchodonosor et le Triomphe de Babylone*, Éditions Payot, Paris, 1931, pp. 258-259.

[344] René Lachaud, *Les Déesses de l'Égypte Pharaonique*, Éditions du Rocher, 1993, p. 59.

[345] GAŠAN-MAH in the text, litt. "Grande Dame" in Sumerian.

[346] AO 3023, face a, lines 5 to 7.

[347] A-TU-TUR, litt. "Source which gives birth to babies" in Sumerian, probably the goddess Ninmah, the former queen of Kharsağ, Sumerian city of the biblical Eden, cf. *Eden* by Anton Parks.

[348] AO 3023, face a, lines 8 to 11.

[349] GAŠAN-HUR-SAĞ, litt. "the Lady of the Mountain."

[350] AO 3023, face a, lines 18 to 22.

[351] AO 3023, face b, lines 5 to 8.

[352] AO 3023, face b, lines 9 to 12.

[353] AO 3023, face b, lines 15 to 19.

[354] AO 3023, face b, lines 20 to 24.

[355] AO 3023, face b, lines 25-26 + 28.

[356] François Thureau-Dangin, *La Passion du Dieu Lillu*, op. cit., p. 177.

[357] SI (light, to stand, to be upright, to stand up) + IM (breath, wind, storm) + LA (health, youth, youthful strength, joy) + AH (UH) (parasite, vermin, insect, butterfly, chrysalis, pupa).

[358] http://www.ledifice.net/7122-8.html

[359] See above the association between the two goddesses, cf. chapter Šarpanitu, carrier of the GAR-A-AL and the two Ištar, pillars of the Temple.

[360] Svend Aage Pallis, *The Babylonian Akitu Festival*, A. F. Host, Copenhague, 1926, p. 223.

[361] Jean Markale, *La Femme Celte*, op. cit, p. 87.

[362]Sotirios Mayassis, *Mystères et Initiations dans la Préhistoire et Protohistoire*, B.A.O.A., Athènes, 1961, pp. 34 à 36.

[363] Henri Frankfort, *La Royauté des Dieux*, Éditions Payot, Paris, 1951, p. 415.

[364] See before the chapter on the royal incubation and the experience of the threshold of death.

K 9962, lines 145 to 150.

[365] K 9962, lines 145 to 150.

[366] K 9962, lines 152 to 157.

[367] K 9962, lines 160 to 168 (extracts, due to breaks).

[368] K 9962, lines 211 à 213.

[369] Svend Aage Pallis, *The Babylonian Akitu Festival*, op. cit., p. 253.

[370] G.R. Tabouis, *Nabuchodonosor et le Triomphe de Babylone*, op. cit., p. 260.

[371] Julye Bidmead, *The Akitu Festival – Religious Continuity and Royal Legitimation in Mesopotamia*, op. cit., p. 100.

[372] Samuel Noah Kramer, *Le Mariage Sacré*, Berg International, Paris, 1983, pp. 71-72.

[373] É-TEMEN-AN-KI, litt. "the abode of the foundation of Heaven and Earth" in Sumerian.

[374] Sotirios Mayassis, *Mystères et Initiations dans la Préhistoire et Protohistoire*, op. cit., pp. 68 à 70.

[375] See Anton Parks, *The Secret of the Dark Stars.*

[376] Wolfram von Eschenbach, *Parzifal*, Éditions Aubier-Montaigne, 1977, p. 17.

[377] Patrick Huchet, *Les Templiers, de la Gloire à la Tragédie*, Éditions Ouest-France, 2010, p. 99.

[378] Romaric Godin, *Philippe le Bel, ou l'Argent à tout Prix*, latribune.fr, 18/07/2010.

[379] Ibidem.

[380] Alain Demurger, *Vie et Mort de l'Ordre du Temple*, Éditions du Seuil, 1989, p. 298.

[381] Alain Desgris, *Jésus et la Gnose Templière*, op. cit., pp. 261-262.

[382] Mathieu Pradinaud, *La Vérité sur les Templiers*, Gedeon

Programmes – Histoire, 2013.

[383] Geneviève Béduneau & Bernard Fontaine, *Mystères et Merveilles de l'Histoire de France*, éditons J'ai Lu, 2015, pp. 349 à 357.

[384] François Raynouard, *Les Templiers, Tragédie en Cinq Actes*, éditons Giguet et Michaud, 1805, p. 48.

[385] Waldemar Deonna, *Orphée et l'Oracle de la Tête Coupée*, in Revue des Études Grecques, tome 38, fascicule 174, janvier-mars 1925, pp. 51-52.

[386] Pierre le loyer, *Histoire des Spectres et Apparitions des Esprits*, V, 1605, Paris, p. 544 ; cf. Collin de Plancy, op. l., s. v. Nécromancie, p. 490.

[387] http://jewishencyclopedia.com/articles/14331-teraphim

[388] Pirke Rabbi Eliezer, Kegan Paul, Trench, Trubner & Co. LTD, London, 1916, pp. 273-274.

[389] Waldemar Deonna, *Orphée et l'Oracle de la Tête Coupée*, op. cit., pp. 52-53.

[390] The "ph" or "f" do not exist in Sumerian and are replaced by an "h."

[391] Auguste Bouché-Leclercq, *Histoire de la Divination dans l'Antiquité* (2 volumes), Éditions Jérôme Million, 2003, volume 1, p. 149.

[392] Jean Bodin, *La Démonomanie des Sorciers*, Éditions J. du Puys, Paris, 1587, p. 78 ; Boguet, l. c ; Collin de Plancy, op. Z-, s. v. Tête de mort, p. 657.

[393] Defrance, *Catherine de Médicis - ses Astrologues et ses Magiciens Envoûteurs*, 1911, p. 230 sq. L'oracle de la tête sanglante et la mort de Charles IX.

[394] Jean Bodin, *La Démonomanie des Sorciers*, op. cit., pp. 80-81.

[395] Waldemar Deonna, *Orphée et l'Oracle de la Tête Coupée*, op. cit., p. 67.

[396] Denis Labouré, *Secrets de la Franc-maçonnerie Égyptienne*, Éditions Chariot d'Or, 2002, extraits des pages 317 à 331.

[397] Salomon Reinach, *Cultes, Mythes et Religions*, Éditions Ernest Leroux, Paris, volume 4, p. 258.

[398] M. Babelon : Salomon Reinach, *Origine de la Légende qui attribue aux Templiers une Idole en Forme de Tête Humaine*, in Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres, 54e année, N° 6, 1910. p. 491.

[399] Waldemar Deonna, *Orphée et l'Oracle de la Tête Coupée*, op. cit., pp. 55-56.

[400] Remo Boggio, *Le Baphomet des Templiers, Matière Première alchimique*, in Revue Atlantis, n°403, 2000, pp. 413-414.

[401] In some reproductions of this passage there is a comma (“,”) between “child” and “of the real Baphomet”, which considerably changes the meaning of this sentence.

[402] Thierry Leroy, *Les Templiers – Légendes et Histoire*, éditons Imago, 2008, p. 60.

[403] Anton Parks commented several times on these hieroglyphs, please refer to *The Virgin’s Testament* and to the *Chaos of the Origins*.

[404] Tau Eléazar, *Le Templier Kadosh ou le Templier Noir*, Éditions Alkemia, 2010, pp. 46-47.

[405] Fulcanelli, *Les Demeures Philosophales*, Éditions Pauvert, 1984, pp. 288-289.

[406] Baron Joseph von Hammer-Purgstall (1774-1856) was an Austrian diplomat and a great orientalist.

[407] Fulcanelli, *Les Demeures Philosophales*, Livre second, chapitre VI, Jean Schemit librairie., Paris, 1930, pp. 291-292.

[408] Salomon Reinach, *La Tête Magique des Templiers*, Revue de l’Histoire des Religions, 1911, Vol. 63, pp. 30 et 39.

[409] René Lachaud, *L'Égypte Esotérique des Pharaons, Tome 1*, op. cit., pp. 479-480.

[410] René Preys, *Les Complexes de la Demeure du Sistre et du Trône de Râ – Théologie et décoration dans le Temple d'Hathor à Dendérah*, Éditions Peeters, 2002, pp. 304 et 311.

[411] Philippe Aziz, *Les Templiers*, éditons Didro, 1999, p. 140.

[412] Salomon Reinach, *La Tête Magique des Templiers*, op. cit., p. 7.

[413] René Lachaud, *L'Égypte Esotérique des Pharaons, Tome 1*, op. cit., pp. 492 à 494.

[414] Gérard de Sorval, *Scala Dei*, op. cit., p. 78.

[415] Except one, no one knows the reason. The rite of emasculation is magic, because in the eyes of the Egyptians no enemy can be reborn or even procreate offspring in the afterlife and the real world without its vital parts.

[416] René Preys, *Les Complexes de la Demeure du Sistre et du Trône de Râ*, op. cit., pp. 304 et 307.

[417] Christiane Ziegler, *Les Statues d'Akhethetep, Propriétaire de la Chapelle du Louvre*, in Revue d'Égyptologie, tome 48, Éditions Peeters,

1997, p. 227.

[418] Ibidem, p. 242.

[419] René Preys, *Les Complexes de la Demeure du Sistre et du Trône de Râ*, op. cit., pp. 394 et 400.

[420] René Lachaud, *Templiers, Chevaliers d'Orient et d'Occident*, op. cit., p. 146.

[421] Camille Duteil, *Dictionnaire des Hiéroglyphes*, Charles Lawalle, 1841, pp. 143 et 144

[422] Fulcanelli, *Les Demeures Philosophales*, Livre second, chapitre VI, 292 à 293, Jean Schemit librairie, Paris, 1930.

[423] Reminder: Ga: "precious stone" + Ra: "Light, Sun" + Al (or Ar, the "l" does not exist in Egyptian): "ascend, ascend, rise."

[424] Gérard de Sorval, *La Voie Chevaleresque et l'Initiation Royale dans la Tradition Chrétienne*, Éditions Dervy, 1993 (réédition 2012), p. 83.

[425] P. Saintyves, *Essais de Folklore Biblique – Magie, Mythes et Miracles dans l'Ancien et le Nouveau Testament*, op. cit., pp. 28-29.

[426] Ibidem P.22

[427] Alexandre Moret, *Le Rituel du Culte Divin Journalier en Égypte*, Éditions Ernest Leroux, Paris, 1902, p. 10.

[428] Serpent goddess who winds around the heads of the gods.

[429] René Preys, *Les Complexes de la Demeure du Sistre et du Trône de Râ*, op. cit., p. 285.

[430] Ibidem pp.9-10

[431] This is the Brunissen Virgin, with brown hair, whose castle is called Monbrun (the dark mound). It has a wonderful orchard where birds sing. She is in a way “the bird goddess”, therefore the Holy Spirit, symbol of the Mother Goddess!

[432] Jean Markale, *L'Énigme du Saint Graal (de Rennes-le Château à Marie-Madeleine)*, Éditions du Rocher, 2005, p. 82.

[433] Saint Bernard de Clairvaux, *Les douze Prérogatives de la Bienheureuse Vierge Marie*, chapitre 2.

[434] Saint Bernard de Clairvaux, *Les douze Prérogatives de la Bienheureuse Vierge Marie*, chapitre 3.

[435] From the Greek term Kléos (glory) and Patros (genitive of Pater): father: "Glory of the father."

[436] Auguste Bouché-Leclercq, *Histoire de la Divination dans l'Antiquité*, op. cit., p. 804.